Gospel of the Father

A Selection of Discourses of
President Brigham Young
on
The First Principle of The Gospel

Compiled
by
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28 December 1845

President Young came into the room at before 12 noon — He said he supposed those present were a part of those who have received their endowment, that they were those who desired to be wise and do honor to the cause they have espoused, and bring no reproach upon the character of him who has given us of the things of his kingdom liberally. The keys or signs of the Priesthood are for the purpose of impressing on the mind the order of the creation — In the first place the name of the man is given, a new name, Adam signifying the first man — or Eve, the first woman — Adams name was more ancient than he was — It was the name of a man long before him, who enjoyed the priesthood[.] the new name should be after some ancient man — Thus with your ancient name, your modern name, and the name that was last given you, you inquire

concerning things past present & future —

After his fall, another name was given to Adam, and being full of integrity, and not disposed to follow the woman nor listen to her was permitted to receive the tokens of the priesthood. . . .

God is a personage of tabernacle — The Son is a personage of tabernacle. The Spirit or Holy Ghost is also a personage, but not a personage of tabernacle, but is a personage of Spirit — God dwells in eternal burnings puts his hand through the vail & writes on the wall — any person that goes through these ordinances, unless they cleanse their hearts & sanctify themselves & sanctify the Lord, It will damn them — * (Journal of Heber C. Kimball)

26 April 1846

The Spirit of the Lord and keys of the priesthood hold power over all animated beings. When father Adam transgressed the law he did not fall at once from the presence of the Lord but spake face to face with him a long time afterwards. Men continued to sin and degenerate from generation to generation until they had got so far from the Lord that a veil of darkness sprang up between them so that men could no longer speak with the Lord, save it were through a Prophet. During this time the earth and all creation groaned in sin, and enmity increased, and the lives of men and beasts decreased. For this cause the Son of God descended below all things that he might reach every man and that he might return to the Father and have power over all things.

In this dispensation the keys that were committed to father Adam will be restored, and we are to return into the favor and presence of the Lord. (MHBY)

16 January 1847

. . . some men were afraid they would lose some glory if they were sealed to one of the Twelve, and did not stand alone and have others sealed to them. A Saint's kingdom consisted of his own posterity, and to be sealed to one of the Twelve did not diminish

him, but only connected him according to the law of God by that perfect chain and order of Heaven, that will bind the righteous from Adam to the last Saint. Adam will claim us all, as members of his kingdom, we being his children. (MHBY)

16 Febuary 1847

. . . this was one of the most interesting days of my life I (Wilford Woodruff) attended the family meeting of President Brigham Young and he addressed the meeting at great length during the day and evening upon many interesting principles . . . . He (President Young) arose to address the meeting & remarked . . . . Suffice it to say that I will extend the chain of the Priesthood back through the Apostolic dispensation to Father Adam just as soon as I can get a temple built. . . .

I have a request to make of my family & that is that they especially old people omit calling me their Father. Call me Brother Brigham — I shall feel better when you do for I do not consider that I am worthy of that appelation — Father in the Priesthood, implies the great head, the term would be proper to Father Adam. Jesus had reference to the same thing when he told his disciples not to call any man Father on earth for their Father was in heaven. The seal of the covenant that I have been speaking of today was what the Apostle saw previous to the destruction of the wicked when the angel was commanded not to pour out the vials of wrath on the wicked — until the saints were sealed in their forehead & when this was done they all became Father Adams family. Those that are adopted into my family & take me for their counselor — if I continue faithful I will preside over them throughout all Eternity — I will stand at their head, and Joseph will stand at the head of this church & will be their President — Prophet & God to the People in this dispensation . . . (WWJ)

16 Febuary 1847

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back through apostolic dispensation to Father Adam just as soon as I can get a Temple built. . . . I have a request to make of my family and that is that they (especially old persons) omit calling me father. Call me Bro. Brigham. I shall feel better when you do for I do not consider that I am worthy of that appalation. Father in the P. H. implies the Great Head. The term would be proper to Father Adam. Jesus had reference to the same thing when he told his deciples not to call any man on earth their father for their father was in heaven. The seal of the covenant that I have been speaking of today was what the apostle saw previous to the destruction of the wicked when the angel was commanded not to pour out the vials of wrath on the wicked until the Saints were sealed in their forehead and when this was done they all became Father Adam's family.

Those that are adopted into my family and take me for their counsellor, if I continue faithfully I will preside over them throughout all eternity and will stand at their head and Joseph will stand at the head of this church and will be their president, prophet and God to the people in this dispensation. (John D. Lee Journal)

23 Febuary 1847

I met with the brethren of the twelve in the Historian's office. . . . I related the following dream: While sick and asleep about noonday of the 17th inst., I dreamed that I went to St. Joseph. He looked perfectly natural, sitting with his feet on the lower round of his chair. . . .

I said, "Brother Joseph, the brethren you know well, better than I do; you raised them up, and brought the Priesthood to us. The brethren have a great anxiety to understand the law of adoption or sealing principles; and if you have a word of counsel for me I should be glad to receive it."

Joseph stepped toward me, and looking very earnestly, yet pleasantly said . . . . Be sure to tell the people to keep the Spirit of the Lord; and if they will, they will find themselves just as they were organized by our Father in Heaven before they came into the

world. Our Father in Heaven organized the human family, but they are all disorganized and in great confusion."

Joseph then showed me the pattern, how they were in the beginning. This I cannot describe, but I saw it, and saw where the Priesthood had been taken from the earth and how it must be joined together, so that there would be a perfect chain from Father Adam to his latest posterity. Joseph again said, "Tell the people to be sure to keep the Spirit of the Lord and follow it, and it will lead them just right." (MHBY)

23 Febuary 1848

The sectarian world with the knowledge they have would, if it were in their power, sweep the fall of man, death, pain, sorrow & affliction with all their attendant evils into oblivion & cause man to have lived eternally as he was before the fall, that he might never have seen death. But such a course would in the end have been the greatest curse that could have been heaped upon man for by so doing it would entirely have frustrated the design of the Almighty in the creation of man & blocked up the way for his exaltation, glory and greatness. And the Lord understood the subject so well before either the world or man was formed that a Savior was provided in the Lamb slain from before the foundation of the world to redeem man from eternal death so that by man the debt of the fall was paid, by passing through the temporal death, they receive the power & glory of the resurrection of Jesus Christ, which gives them an immortal body which will receive a far greater glory and power than the mortal body ever could have obtained into had it not been for the fall. And I suppose if I had power with the limited knowledge I Have I should sweep from the minds of this people sickness, pain, sorrow, poverty & persecutions & mobbing. I don't suppose I should ever have suffered this people to have been driven at all by a mob, but as the Lord knows so much more than we do He has suffered it so to be & it is for a wise purpose in God. It is for our good & will finally prove for our exaltation & glory in the eternal world,

& gives us experience in this life which we otherwise should not have had. "Adam fell that man might be, men are that they may have joy," for if they knew no joy they would have no sorrow, and if they did not know misery they would not know happiness. For man must experience one in order to comprehend & know the other. Jesus had to descend below all things in order to ascend above all things. I am fully convinced that all our sorrows & troubles will work out for us a far more exceeding & eternal wait of glory. Hence we ought nought to murmur or complain at our fate. . . . But what is the time of our suffering in this life in comparison with eternity? After we have spent millions of ages in eternity & we look upon our time here and it will only look like the twinkling of an eye in comparison and so it will be in the waiting for the resurrection of our bodies. It will be for a moment as it were before we shall stand in our immortal bodies. But no person can have power to raise the dead except he holds the keys of the resurrection & no man can hold the keys of the resurrection or be ordained unto that power until he has died & been raised from the dead himself, no more than a man has power to baptize a man legally & lay hands upon him for the Holy Ghost & ordain him to the office of an elder who has not been baptized or ordained himself.

Michael the archangel (Adam) holds the keys of the resurrection and after a man is raised from the dead, has an immortal body & receives an ordination to hold the keys of the resurrection from under the hands of Michael or those having authority, he then has power to raise the dead, and not before. Jesus was the first fruits of the resurrection. "He had power to lay down his life, & power to take it again." When he had lain in the grave three days an angel, some person who was appointed to this work, appeared, rolled back the stone & called Jesus forth. We have power here through the priesthood to lay hands upon the sick & they recover, to cast out devils, open the eyes of the blind & unstop the ears of the deaf according to the faith of the children of men. It is just as easy to raise the dead for one who is ordained unto this power as it is for us to administer

in the ordinances of the House of the Lord here. (WWJ)

29 January 1852

If God does not save the nations of the earth they cannot be saved; if he is no king, then I don't want a king. If he saves not the States, they cannot be saved. Who gives wisdom necessary for these things? I say Jehovah is my king. I care not what can be said to the contrary. The Lord Jehovah is my King and instructor, and I wish you to serve him. (MABY)

4 February 1852

A man can argue himself to know nothing, he can argue away what he did know. The sectarian world have read the Bible until they do not know what is in it; are you not my witnesses to the truth of this saying? You are. How many times have you read the Bible to them and they would say it is not in the Bible? You are reading in the Book of Mormon, and deacons and priests and elders all would unite in saying, "I do not believe a word of it; it is a pack of nonsense." Why do they say this, because they suppose it was in the Book of Mormon, while at the same time you are reading out of King James translation. I know that men can argue themselves so far, that the natural common endowments of the Almighty upon them are laid beneath their feet. (MABY)

5 February 1852

My remarks in the first place will be upon the cause of introduction of slavery. Long ago Mama Eve pertook of forbidden fruit and this made a slave of her. Adam hated very much to have her taken out of the Garden of Eden, and now our old daddy says I believe I will eat of the fruit and become a slave too. This was the first introduction of slavery upon this earth; and there has not been a son or daughter of Adam from that day to this but what were slaves in the true sense of the word.

That slavery will continue until there is a people raised up upon

the face of the earth who will contend for righteous principles, who will not only believe in but operate with every power and faculty given to them to help to establish the kingdom of God, to overcome the devil, and drive him from the earth, then will this curse be removed. This was the starting point of slavery. Again after Adam and Eve had partaken of the curse, we find they had two sons Cain and Abel, but which was the oldest I cannot positively say; but whether he was the oldest or not matters not to me. Adam was commanded to sacrifice, and offer up his offerings to God, that placed him into the garden of Eden. Through the faith and obedience of Abel to his heavenly father, Cain became jealous of him and he laid a plan to obtain all his flocks; for through his perfect obedience to Father, he obtained more blessings than Cain, consequently he took it into his heart to put Abel out of this mortal existence. After the deed was done, the Lord enquired for Abel, and made Cain own what he had done with him. No, says the grandfather, I will not destroy the seed of Michael and his wife, and Cain I will not kill you, nor suffer anyone else to kill you, but I will put a mark upon you. What is the mark? You will see it on the countenance of every African you ever did see upon the face of the earth or ever will see. Now I tell you what I know: when the mark was put upon Cain, Abels children was in all probability young; the Lord told Cain that he should not receive the blessings of the priesthood nor his seed, until the last of the posterity of Abel had received the priesthood, until the redemption of the earth. If there never was a prophet or an apostle of Jesus Christ spoke it before, I tell you this people, that are commonly called negroes, are the children of old Cain. I know they are, I know that they cannot bear rule in the priesthood, for the curse on them was to remain upon them until the residue of the posterity of Michael and his wife receive the blessings, the seed of Cain would have received had they not been cursed; and hold the keys of the priesthood until the times of the restitution shall come, and the curse be wiped off from the earth, and from Michaels seed. Then Cain's seed will be had in remembrance and the time come

when that curse should be wiped off. . . .

You talk of the dark skin, I never saw a white man on earth. I have seen persons whose hair came pretty nigh being white, but to talk about white skins it is something entirely unknown, though some skins are fairer than others; look at the black eye and the jet black haer, we often see upon men and women who are called white, there is no such thing as white folks. We are the children of Adam who receive the blessings and that is enough for us if we are not quite white. (MABY)

23 March 1852

I say to the brethren and sisters, I am happy for the privilege of standing before you this morning. You see, in the course of providence we meet, and we part, and meet again and all is right — there is but one object kept in view by the Saints, and that is their duty.

Wherever our duty requires us to be, there is contentment, and we feel to bow with all humility, and with a perfect submission to that providence we should always bow to. A word to my brethren of the congregation. It would be pleasing to me if to no other one, if the brethren would, when they come into this tabernacle sit here with their heads uncovered. It is an ancient practice of the [Elders] that when they came before the Lord, the men came with their heads uncovered.a If we had a temple dedicated to the Lord no man would be permitted to enter into it with his hat on. This tabernacle is for the congregation.

I wish to say a few words to parents who belong to this community. I think [the] opportunity that now presents itself is a favorable one; and I will not pass by it; it is concerning the Sunday Schools which have been instituted here. I can say that it is good and wise, and judicious in parents to instruct their children in the way.b If they wish the word of the Lord upon the subject I will give it to you and you may, any of you, write it down if you please. It is the will of the Lord our God that we teach our children the way of righteousness from the Holy Scriptures. Let them commit the Holy Bible to memory, and the Book of Mormon, and the Book of Doctrine and

Covenants, and then all good books;1 that if the children should fall in the path of strangers who are unacquainted with the ways of truth they may be able to teach them righteousness. And there is no better a method than for mothers to teach their children at home, and in the Sunday Schools; it will keep their minds from wandering after some trifling objects. And it is the will of the Lord that we teach them in their youth, that they may know the Lord from their childhood, and the ways of righteousness and truth. I commend the course that some have taken, as far as I am acquainted with the Sunday Schools lately commenced here, that is since our departure to the south; I recommend also to every ward to get up Sunday Schools, clean their children on Saturday evening to prepare them [for an] early rising on Sunday morning to be ready for school, and let their minds be drawn away from trifling objects, which has so long been pursued among this people, this is good and right in the sight of the Lord.

It will perhaps be well to make a remark with regard to other people; fear is not commendable in anyone, for it brings bondage. If anyone is afraid that sectarianism will be introduced by encouraging Sunday Schools, I wish you to banish these fears from your hearts, for there is not a good principle among a people on the Earth but what this people can, and will grasp; they incorporate every good principle in their religion, no matter whether it be found among the Roman Catholics, or last but not least among the Protestants; no matter where truth is found, that which is good and right before the Lord belongs to our religion.c

I will say to the congregation with regard to our journey; my scribe has not yet drawn out the report that I expected to have received this morning, which would have been read to the congregation. Consequently the account of our mission and visit among the brethren and the prospect in the valleys south will be omitted this morning.

I will say a few words to the brethren and I do not know but I may speak many upon the subject of our religion. The scope probably will be contracted and the ground limited; for I want to enforce upon

my own mind, and upon the minds of my brethren, upon the minds of all this people, that is my brethren and sisters, the aged, and the youth, and the middle-aged, and all parties concerned — I wish to enforce upon their minds the necessity of living our religion.

It is not a very common practice with me to read from the Bible, neither is it a common practice with me to take a text with the exception of the original one I first took when I went to preach the Gospel. I took one general text, and I suppose nine times out of ten, if not ninty-nine times out of a hundred, it has been my text: that is Truth for my text, Salvation for my subject, and the world for my circuit. I think I never could get off the text, nor away from my subject, nor circuit until I filled my mission upon the Earth. I am disposed to read a little to you this morning from the New Testament. [President Young then read from the 13th chapter of Mathew.]

7 April 1852

We have heard and felt sufficient to know that the wisdom which is to be obtained in this kingdom is more satisfactory to us than the boasted wisdom of the world. This is appreciated by the majority of this assembly, if not by all. The knowledge possessed by this people is of more value than all the knowledge of the world put together, and infinitely greater. In this kingdom you will find the root of all science, and that, too, in men who have not been taught the sciences after the manner of the world. They understand the origin of science, and can trace it through the life of man, much to their satisfaction. Let any man who possesses the Holy Ghost, though never taught the sciences but a very little, hear a learned man exhibit the principles of any science, he understands the origin and proper bearings of the subject treated upon by the speaker, through the increased rays of that light which lighteth every man that cometh into the world. This is to us a matter of no little satisfaction. . . .

There are a great many branches of education: some go to college to learn languages, some to study law, some to study physic, and some to study astronomy, and various other branches of science. We

want every branch of science taught in this place that is taught in the world. But our favorite study is that branch which particularly belongs to the Elders of Israel — namely, theology. Every Elder should become a profound theologian — should understand this branch better than all the world. There is no Elder who has the power of God upon him but understands more of the principles of theology than all the world put together.

This reminds me of a little circumstance that transpired here a year ago last summer. You, no doubt, well recollect Elder Day, (a Baptist minister on his way to California,) who used to preach to us so nicely. I preached one day when he was present. In the course of my remarks, I brought up the subject of the Deity — at the point touching the character of our Father in heaven, upon which he desired the most to be instructed. I dropped the subject and turned to something else. He went to dinner with me, and while we sat at the dinner table, he said, "Brother Young, I was waiting with all my anxious heart, with mouth, eyes, and ears open to receive something great and glorious." "What about, brother Day?" "Why, as you were describing the Deity, and just came to the point I was the most anxious to have expounded, behold you waived it and turned to something else." I smiled and said, "After I had taught them how, I wanted the people to add the rest of the sermon themselves." He said, "I declare, brother Young, I would have given anything I possessed in the world, if you had continued your remarks until I had obtained the knowledge I desired." I inquired the nature of it. "To know the character of God." I smiled and said, "Are you a preacher of the Gospel?" "Yes." "How long have you been a preacher?" "Twenty-seven years I have been a preacher of the Gospel of Christ." "And you have been a minister so long, and have never learned anything about the character of the Being about whom you have been preachingt I am astonishedt Now you want to find out the character of God. I can make you answer the question yourself in a few minutes." "Well, I do not know brother Young: it is a very mysterious subject to mortal man." "Now, let me ask you

a single question. Will you tell me what God our Father in heaven appears like?" He sat a considerable time, while the colour on his cheeks ebbed and flowed alternately, till at last he replied, "Brother Young, I will not presume to describe the character of the Deity." I smiled, and he thought I was treating the subject lightly. "I am not making light of the subject, but I am smiling at your folly, that you — a teacher in Israel — a man who should stand between the living and the dead — yet know nothing about your Father and God. Were I in your place, I would never preach another sermon while I lived, until I learned more about God. Do you believe the Bible?" "I do." "What resemblance did our father Adam bear to his God, when he placed him in the Garden of Eden?" Before he had time to reply, I asked him what resemblance Jesus bore to man in his incarnation? and "Do you believe Moses, who said the Lord made Adam in his own image and after his own likeness? This may appear to you a curiosity: but do you not see, bona fide, that the Lord made Adam like himself; and the Saviour we read of was made to look so like him, that he was the express image of his person?" He laughed at his folly himself. "Why," said he, "Brother Young, I never once thought of it before in all my life, and I have been a preacher twenty-seven years." He never had known anything about the character of the God he worshipped; but, like the Athenians, had raised an altar with the inscription, "To the unknown God."

There is not one of the faithful Elders of the Church of Jesus Christ of Latter-day Saints but is more or less acquainted with the physical and moral character of the God he serves; which is more than all the world knows, or can know, independent of the inspiration of the Holy Ghost. The greatest, the best, the most educated, and the most profound theologians on the earth, who have obtained their learning by reading and study, had no correct knowledge of what is in the Bible about God, angels, sin, righteousness, and many other important subjects, until Joseph Smith made it known.

We are now in the school of theology and making rapid progress in the study of this celestial science. I admit there are some few

dunces in the school: some advance at a very slow pace, and some not at all. It would be difficult to tell whether they enjoy anything or not, or whether they are in the faith or not. But, as a general thing, our boys, who are from the age of ten to fifteen years, a ow more of the principles oftheology than the most educated clergymen in Christendom. In comparison to what is plainly revealed, the world of mankind are almost entirely ignorant of those principles which to them are of the greatest importance. (JD 6:314-19)

9 April 1852

Another meeting this evening. President B. Young taught that Adam was the father of Jesus and the only God to us. That he came to this world in a resurrected body &c more hereafter (Diary of Hosea Stout)

9 April 1852

I will now preach to you another sermon. There is one great Master and head in all kingdoms and governments; and so with us. Our Father in heaven is a tabernacle. He created us in the likeness of his own image. The Son also has a tabernacle like unto the Fathers. & the Holy Ghost is a minister to the people but has not a tabernacle. Who begat the Son of God? Infidels say that Jesus was a bastard, but let me tell you the truth con—cern—ing that matter. Our Father begat all the spirits that were before any tabernacles were made. When our Father came into the garden, he came with his celestial body and brought one of his wives with him, and ate of the fruit of the Garden until he could beget a tabernacle. And Adam is Michael or God and all the God that we have anything to do with. They eat of this fruit and formed the first tabernacle that was formed. And when the Virgin Mary was begotten with child, it was by the Father and in no other way, only as we were begotten. I will tell you the truth as it is in God. The world don't know that Jesus Christ our Elder brother was begotten by our Father in heaven. Handle it as you please. It will either seal the damnation

or salvation of man. He was begotten by the Father and not by the Holy Ghost. When you go to preach and believe that Jesus Christ was begotten by the Holy Ghost don't lay hands upon the heads of females for the reception of the Holy Ghost lest it beget her with child and you be accused. I have told you nothing in this thing but what you have read in the bible. I do not frame it. (WWJ)

9 April 1852

It is my intention to preach several discourses this evening, but how many I do not know.

I will in the first place bear testimony to the truth of many remarks made by brother Hunter, and especially his exhortation to the Seventies and Elders, and those men who wish to go on missions. I wish also to urge the necessity of your proceeding on your missions immediately, and of going to the place of your destination full of the Holy Ghost, preaching righteousness to the people; and while you do this, live up to the principles you preach, that you may teach also by your example, as well as by precept. Go, ye Elders, and now consider yourselves from this time forth missionaries. If the Gospel is in you like a flaming fire, to be poured upon the people, gather your neighbors together, and give your brethren an invitation to your house, and set before them the duties of man; and preach, if you can speak but for five minutes, occupying that time to the best advantage. Continue to preach, study, and learn, by faith and prayer, until your minds and mouths are opened, and you understand most perfectly the love of Christ.

It is not uncommon for Elders to say, "If I could have a mission, and be sent among strangers, I could speak to them, because they have not been instructed in the way of life and salvation: I could lay before them the principles of the Gospel, which have been taught to me, without that diffidence of feeling, and fear, which I experience while speaking to my brethren." It is very true that the first principles of the Gospel taught by the Elders of this Church are easy to be understood, compared with what it is to preach them

to our families, or to our neighborhood, and to govern and control ourselves by the principles of righteousness which the Gospel inculcates. Again, to gather the Saints, to preach the Gospel to the world, and convince them of the truth, are much easier tasks than to convince men that you can master yourself, and practise the moral principles inculcated by your religion. That is a small portion of the duty required of you in order to obtain crowns of glory, immortality, and eternal lives. I will here remark, that it is natural for the people to desire to know a great deal of the MYSTERIES; this however, is not universally the case, though it is so with a great many of the Elders of Israel. I do not suppose it will apply to those who compose this congregation; your object in being here this evening is not to hear some great mystery of the Kingdom, which you never understood before. The greatest mystery a man ever learned, is to know how to control the human mind, and bring every faculty and power of the same in subjection to Jesus Christ; this is the greatest mystery we have to learn while in these tabernacles of clay. It is more necessary for the Elders to learn and practise upon this lesson in the midst of the Saints at head quarters than in the world; for their facilities for learning are much greater, and I will tell you *wherein*. Let a Bishop, a High Priest, a President of any Stake or Quorum, any who are Elders in Israel, or any individual Saint from the first to the last of them, fall into error, and it is at once made manifest; he cannot pursue that course any further, for he is where he can learn his duties, and know how to walk straight in the paths of righteousness. *Here* is the place for you to teach great mysteries to your brethren, because *here* are those who can correct you. This fault the Elders of Israel do not fall into in this Tabernacle, although they may in private houses and neighborhoods. When a man is capable of correcting you, and of giving you light, and true doctrine, do not get up an altercation, but submit to be taught like little children, and strive with all your might to understand. The privileges of those who dwell here are greater than the privileges of those who are abroad. When your duties call you into foreign

lands, and you there exhaust your stock of knowledge and wisdom, and you are not in possession of the keys to obtain that instruction which you desire, it is because you are far from the right fountain — far from the *body*, where all the members are in lively operation — where the eye can see, the ear hear, the nose smell, and the mouth speak, and so forth. When your face is turned from the body, let mysteries alone, for this is the only place for you to be corrected if wrong. Preach the simple, unadorned truth; work out your salvation with diligence, and do that which will guarantee you a warranted deed, an undeniable title to eternal lives.

If you feel prayer in you, pray; and if you feel the spirit of preaching in you, preach; call in your brethren, and read the Bible, the Book of Mormon, the Book of Covenants, and the other revelations of God to them; and talk over the things contained in those books, and deal them out to your brethren and neighbors; pray with them, and teach them how to control themselves; and let your teachings be sustained by your own example. Teach your families how to control themselves; teach them good and wholesome doctrine, and practise the same in your own lives. This is the place for you to become polished shafts in the quiver of the Almighty. This will answer for one sermon.

I feel much inclined to talk to the brethren: I have not had the privilege of preaching much for some time, because of the inconvenience of our former meeting place. Now, as we have a good, convenient place to meet in, and my health will serve me, I expect to improve the time. I love to preach at home with the Saints. I love to meet with them, and look upon their happy countenances, lit up with the joys of eternity. In short, I love the society of all good men, and to preach salvation to them.

You may consider what I shall now lay before you a small matter; but I think it of some importance. When the Elders of Israel leave this place. and go forth among the wicked, it is not their privilege to mingle with them in any of their worldly exercises; for if they do, the devil will obtain an advantage over them, and succeed in

drawing them away from the path of their duty. For instance — suppose you and I, with many more of the brethren, meet together in a convenient place in the Valley, and dance to the sweet strains of the violin; we could do so with a perfect good will: but if we should be called to England, and there have an invitation to join with the wicked in their pastimes and recreations, and we in our feelings bow down to this, and suffer our spirits to be subject to their commandments, we suffer ourselves to be ruled over by them, and at once become their servants. While I am here, I am in the midst of the Priesthood of heaven, and in the centre of the Kingdom of God. We are before the Lord, where every hand I shake is the hand of a Saint, and every face I see, when I look upon the assembled thousands, is the countenance of a Saint. I am the controller and master of affairs here, under Heaven's direction: though there are those who do not believe this. I invite those who are not subject to me as their President, not to contaminate my friends; for were I and my friends to become subject to those who object to us, we are then on the ground of the devil, and subject ourselves to him they serve.

Never suffer yourselves to mingle in any of those recreations that tend to sin and iniquity, while you are away from the body of the Church, where you cannot so fully control yourselves. Let the Elders who are going out from this place carry this instruction with them into the other portions of the earth. Whatever a man does, let him do it in the name of the Lord, let all his acts through life be in the name of the Lord; and if he wants light and knowledge, let him ask in that name.

You are well aware that the wickedness of the world, or the apostacy of the Church, is so great, that those who now profess religion cannot enjoy their own natural privileges in the world. In many places their folly and superstition are so great that they would consider they had committed the sin of blasphemy if they happened to hear a *violin*. The whole world could not hire a good, honest, sound Presbyterian, of the old fashion and cut, to look into

a room where a company of young men and women were dancing, lest they should sin against the Holy Ghost. This over-righteous notion is imbibed by the generality of professors of religion, but it is because they themselves have made it a sin. Let us look at the root of the matter. In the first place, some wise being organized my system, and gave me my capacity, put into my heart and brain something that delights, charms, and fills me with rapture at the sound of sweet music. *I* did not put it there; it was some other being. As one of the modern writers has said, "Music hath charms to soothe the savage breast," It has been proved that sweet music will actually tame the most malicious and venomous beasts, even when they have been stirred up to violent wrath, and make them docile and harmless as lambs. Who gave the lower animals a love for those sweet sounds, which with magic power fill the air with harmony, and cheer and comfort the hearts of men, and so wonderfully affect the brute creation? It was the Lord, our heavenly Father, who gave the capacity to enjoy these sounds, and which *we* ought to do in His name, and to His glory. But the greater portion of the sectarian world consider it sacrilege to give way to any such pleasure as even to listen to sweet music, much more to dance to its delightful strains. This is another short sermon.

I wish now to say a few words to the brethren upon the subject of *tithing*. It is well known to the majority of this Conference what transpired, last Conference, upon the stand in the old Bowery. At that Conference I had good cause to find fault with the Bishops, and I took the liberty to brush them down a little. From that day to this there has been more accomplished by our Bishops in the short space of seven months, than was accomplished by them for the space of years previously. This gives me great satisfaction. The Bishops have done as well as men could do: their conduct in fulfilling the duties of their calling has truly been praiseworthy, and I feel to bless them, and pray the Lord to bless them all the day long, for they have done first rate. When we consider the ignorance of the world, their unbelief in God, and realize that the vail of the covering is over

the face of all nations, and remember the ignorance we were once in ourselves, having to commence like babes at the rudiments of learning, knowing also how faltering men are in their faith, and then look at what this people have accomplished, we are led to exclaim, "It is marvelous in our eyest" Were I to say, "Elders of Israel, you that feel to put your all upon the altar, rise upon your feet," who would be left? (*All present rose up simultaneously.*) Where is there another people upon the earth who would have done this? I have no tithing, but all — all I have is the Lord's. You know the word *sacrifice*: as brother Banks said to-day, it is a mere burlesque — a nonsensical term. No man ever heard me say I had made a sacrifice. I possess nothing but what my heavenly Father has been pleased to give me, or, in other words, He has *loaned* it to me while I remain here in this mortal flesh.

Is it not marvellous, considering the weakness of man, to see the willingness of this whole people to die if necessary for the truth? Though I may sometimes chastise my brethren, and speak to them in the language of reproof, there is not a father who feels more tenderly towards his offspring, and loves them better than I love this people; and my Father in heaven loves them; my heart yearns over them with all the emotions of tenderness, so that I could weep like a child; but I am careful to keep my tears to myself. If you do wrong, it grieves my heart, and it also grieves the heart of my heavenly Father. I feel continually to urge my brethren to cease from all evil, and learn to do well.

The fulness of the heavens and the earth is the Lord's — the gold and the silver, the wheat, the fine flour, and the cattle upon a thousand hills; and when we fully understand His works, we shall know that He is in all the earth, and fulfils His will among the children of men, exalting and debasing them according to His pleasure; for the systems, creeds, thrones, and kingdoms of the world are all under His control. "Shall there be evil in a city, and the Lord hath not done it" — or that He doth not control? The Lord controls the whole; and in the end, you will ind He has regulated all things right,

for all will be consummated to His glory.

The children of men are made as independent in their sphere as the Lord is in His, to prove themselves, pursue which path they please, and choose the evil or the good. For those who love the Lord, and do His will, all is right, and they shall be crowned, but those who hate His ways shall be damned, for they choose to be damned.

As I was meditating on the philosophy of the day, it occurred to my mind how visible it must appear to all eyes that the Lord does indeed work, that it is He who blesses this people; and yet it seems as though they cannot see His hand. The Lord fills the immensity of space. What saith the Psalmist? "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me."bf I was trying to think of the place where God is not, but it is impossible, unless you can find empty space;bg and there I believe He is not. If you can find such a place, it will become useful for a hiding place to those who wish to hide themselves from the presence of the Lord, in the great day of accounts.bh I will close this sermon, as I intend to preach another before I present the subject I more particularly wish to speak upon.

My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well-beloved Son of God, upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle, or, in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His son Jesus Christ has become a personage of tabernacle, and has a body like his father.bj The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in

immensity; being called to govern by His influence and power; but He is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are.bk The question has been, and is often, asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ!bl The infidel fraternity teach that to their disciples. I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world.bm, 5 Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body,bo, 6 and brought Eve, one of his wives, with him.bp He helped to make and organize this world.bq He is MICHAEL, the Archangel, the ANCIENT OF DAYS!br about whom holy men have written and spoken — HE is our FATHER and our GOD, and the only God with whom WE have to do.bs, 7 Every man upon the earth, professing Christians or nonprofessing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. bt The thistle, the thorn, the briar, and the obnoxious weed did not appear until after the earth was cursed.bu When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects,bv and therefore their offspring were mortal.bw, 8 When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness.bx He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family;bz, 9 and when he [i.e. Jesus] took a tabernacle, it was begotten by his Father

in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve;ca from the fruits of the earth, the first earthly tabernacles were originated by the Father,cb and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over righteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming "great is the mystery of godliness," and tell nothing.

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael,cc these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost. cd

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "It is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven.ce Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.cf, 10

I have given you a few leading items upon this subject, but a great deal more remains to be told.cg Now, remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost.ch I will repeat a little anecdote. I was in conversation with a certain learned professor11 upon this subject, when I replied, to this idea — "if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and

give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties."ci

Treasure up these things in your hearts. In the Bible, you have read the things I have told you tonight; but you have not known what you did read.cj I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing.

16 April 1852

Conterence commence on the 6 and continued until the 11, it was held in the now tabernacle, adjourned until the 6 of next October. We had the best Conference that I ever attended durind the time of the Conference President Brigham Young Said that our spirits were begottin before that Adam came to the Earth, and that Adam helped th make the Earth, that he had a Celestial body when hi came to the Earth, and that he brought his wife of one of his wives with him, and that Eve was also a Celestial being, that they eat of the fruit of the ground until they begat childrin frokm the Earth. He said that Adam was the only Gid that we would have, and that Christ was not begotten of the Holy Ghost but of the Father Adam, that Christ was our elder brokther. The argument that he used to show that Christ was not begotten by the holy ghost, was a caution to the Elders that whem they should go to preach the Gospel, to be careful gow they laid their hands on the sisters, for the receptiokn of the holy Ghost, lest the holy Ghost should get them with Child and that it would ve laid th them. (Journal of Samuel Hollister Rogers)

17 April 1852

Minutes for Conference, April 9, 1852

Conference opened in the usual form, when Phineas H. Young spoke of the different siftings in this church. President Young spoke of the different siftings in this church.

President Brigham Young addressed the saints on the subject of their endowments and poured forth revelation after revelation

on the subject. A most heavenly influence prevailed. He closed by shouting Hallelujah, Praise ye the Lord. . .

Adjourned for one hour

Half past 1 P.M.

Conference opened as usual, when Patriarch Isaac Morely, Elders H. G. Sherwood, Wm. Hyde, and Pres. Kimball severally addressed the assembly.

Choir sung a hymn; benediction by Pres. W. Richards. . . 6 P.M.

The elders and brethren assembled in the tabernacle which was completely crowded. After the usual introductory exercises, Pres. Young preached several sermons on various subjects, (the Holy Ghost resting upon him in great power, while he revealed some of the precious things of the kingdom.)"

DN what number

13 June 1852

There is another thought which strikes my mind at this moment, upon which it will perhaps be well enbough to throw out a few ideas. It has been, and is now, believed by numberous individuals, that the brute creation, by increase in knowledge and wisdom, change their physical or bodily organization, through numberous states of existence, so that the minutest insect, in the lapse of time, can take to itself the human form, and vice versa. This is one of the most inconsistent ideas that could be possibly entertained in the mind of man; it is called the transmigration of souls. It is enough for me to know that mankind are made to improve themselves. All creation, visible and invisible, is the workmanship of our God, the supreme Architect and Ruler of the whole, who organized the world, and created every living thing upon it, to act in its sphere and order. To this end has He ordained all things to increase and multiply. The Lord God Almighty has decreed this principle to be the great, govberning law of existence, and for that purpose are we formed. Furthermore, if men can understand and receive it, mankind are organized to receive intelligence until they become perfect in the

sphere they are appointed to fill, which is far ahead of us at present. When we use the term perfection, it applies to man in his present condition, as well as to heavenly beings. We are now, or may be, as perfect in *our sphere* as God and Angels are in theirs, but the greatest intelligence in existence can continually ascend to greater heights of perfection.

We are created for the express jpurpose of increase. There are none, correctly organized, but can increase from birth to old age. What is there that is not ordained after an eternal law of existence? It is the Deity within us that causes increase. Does this idea startle you? Are you ready to exclaim, "What the Supreme in us" Yes. He is in every person upon the face of the earth. The elements that every individual is made of and lives in, possess the Godhead. This you cannot now understand, but you will hereafter. The Deity within us is the greatprinciple that causes us to increase, and to grow in grace and truth. The operation once begun, strict obedience to the requirements of heaven is necessary to obtain the end for which we were created, therefore let us commence to do the will of God in earnest from this time henceforth. Let the child, when he comes to understand, and the father communicates his will to him, say, "*Father, from this time, henceforth and for ever, I will to thy will*." So it has been, beginning with father Adam, and so it will continue to be the duty of his posterity who will be sanctified, and ebter into the celestial kingdomm. This will cause every person to do unto others as they would that others should do unto them, and will make them as pure and holy in their sphere as God is in His. Commence with it, go through the vail into eternity with it, and still continue, and the end thereof no man on earth knoweth, nor the angels in heaven. (JD1:92-93)

8 August 1852

When we look at the whole creation, and that, too, from the days of Adam, down to this time, what do we see? According to the reading of the Bible, the sayings of Jesus Christ, of all the ancient Prophets, and of the Abpostles, every soul, every son and daughter

of Adam and Eve, that have lived from the day of transgression to this time; and that will live from this time henceforth, so long as any of the posterity of Adam and Eve shall continue upon the earth, unless they know Jesus Christ, and his Father, and receive the Holy Ghost, and be prepared to dwell with the Father and Son; become acquainted with all the principles and laws necessary for them to know, so as to supersede the necessity of anybody teaching them. . . .

. . . the Lord is on the eart, and fills immensity; He is everywhere; He dictates governors and kings, and manages the whole affairs of the nations of the earth, and has from the days of Adam, and will until the winding up scene, and the work shall be finished.

There is only one Gospel sermon, recollect, brethren and sisters, and the time that is required to preach it is from the day of the fall, or from the day when Adam and his wife Eve came here upon this planet, and from that time until Jesus Christ has subdued the last enemy, which is death, and put all this earth. Then the Gospel will have been preached, and brought up and presented, and the effects thereof, to the Father. . . .

What next? I will tell you a practice of the Latter-day Saint Elders generally. For instance, I get up here, and preach the fulness of the Gospel, perhaps to individuals who never heard it before in their lives, and I close by saying, you that believe this which I have told you, shall be saved; and if you do not, you shall be damned. I leave the subject there. But says one, "Don't the Bible say so?" You ought to explain yourself. "I only said what the Savior taught — he that believeth and is baptized, shall be saved; and he that believeth not, shall be damned. Don't I say the ksame?" You leave it there, don't you? "Yes; the Apostle left it there, and so do I."

I wish to explain it a little more, according to the plain, simple, English language. The sum of this practice is this; when I preach a gospel sermon, and they don't believe what I say I straightway seal their damnation. Brethren, do you believe in such a thing as that? I do not; yet there are many of the Elders just so absurd.

I recollect, in England, sending an Elder to Bristol, to open a

door there, adn see ifanybody would believe. He had a little more than thirty miles to walk; he starts off one morning, and arrives at Bristol; he preached the Gospel to them, and sealed them all up to damnation and was back next morning. He was just as good a man, too, as we had. It was want of knowledge caused him to do so. I go and preach to the people, and tell them at the end of every sermon, he that believeth and is baptized, shall be saved; and he that believeth not, shall be damned. I continue preaching there day after day, weed after weed, and month after month, and yet nobody believes my testimony, that I know of, and I don't see any signs of it. "What shall I do in this case, if I am sent to preach there?" you may inquire. You must continue to preach there, until those who sent you shall tell you to leave that field of labor; and if the people don't manifest by their works, that they believe, as long as they come to hear me, I will continue to plead with them, until they bend their dispositions to the Gospel. Why? Because I must be patient with them, as the Lord is patient with me; as the Lord is merciful to me, I will be merciful to others; as He continues to be merciful to me, consequently I must continue in long-suffering to be merciful to others — patiently waiting, are prepared to become heirs to a celestial kingdom, or angels to the devil. . . .

Man is made an agent to himself before his god: he is organized for the express purpose, that he may become like his master. You recollect one of the Apostle's sayings, that when we see Him, we shall be like Him; and again, we shall become Gods, even the sons of God. Do you read anywhere, that we shall possess all things? Jesus is the elder brother, and all the brethren shall come in for a share with him; for an equal share, according to their works and calling, and they shall be crowned with him. Do you read of any such thing as the Savior praying, that the Saints might be one with him, as he and the Father are one? The Bible is full of such doctrine, and there is no harm in it, as long as it agrees with the New Testament.

I will continue the point I am now at. The Lord created you and me for the purpose of becoming Gods like Himself; when we have been proved in our present capacity, and been faithful with

all things He puts into our possession. We are created, we are born for the express purpose of growing up from the low estate of manhood, to become Gods like unto our Father in heaven. That is the truth about it, just as it is. The Lord has organized mankind for the express purpose of increasing in that intelligence and truth, which is with god, until he is capable of creating worlds on worlds, and becoming Gods, even the sons of God.

How many will become thus privileged? Those who honor the Fatherand the Son; those who receive the Holy Ghost, and magnify their calling, and are found pure and holy; they shall be crowned in the presence of the Father and the Son. . . .

How much does it take to prepare a man, or woman, or any being, to become angels to the devil, to suffer with him to all eternity? Just as much as it does to prepare a man to go into the celestial kingdom, into the presence of the Father and the Son, and to be made an heir to His kingdom, and all His glory, and be crowned with crowns of glory, immortality, and eternal lives. Now who will be damned to all eternity? Will any of the rest of mankind? No; not of them.

. . . . you cannot conceive of the least portion of the glory of God prepared for His beings, the workmanship of His hands; for these people who are seated before me, who are the sons and daughters, legitimately so, of our Father in heaven, they all sprung from Him . . . .

The Lord sent forth His Gospel to the people; He said, I will give it to my son Adam, from whom Methuselah received it; and Noah received it from Methuselah; and Melchisedek administered to Abraham. In the days of Noah, the people generally rejected it. . . .

Suppose the inhabitants of the earth were before me, those who have died, what shall we say of them? Have they gone to heaven, or to hell? There is a saying of a wise man in the Bible, like this: "Who knoweth the spirit of man that goeth upward or the spirit of the beast that goeth downward?" All have spirits, I should supose, by this. Again, there is another saying, "The Lord giveth, and the Lord taketh away, and blessed be the name of the Lord." Man dies,

and his spirit goes to God who gave it. All these things are with the scope of the Gospel sermon; all these principles are embraced in this great Gospel discourse.

What shall we say without going to the Scriptures at all? Where do the spirits of this people go to, when They lay down their tabernacles? They go into the presence of God, and are at the pleasure of the Almighty. Do they go to the Father and the Son, and there be glorified? No; they do not. If a spirit goes to God who gave it, it does not stay there. We are all the time in the presence of the Lord, but our being in the presence of the Lord, does not make it follow that He is in our presence; the spirits of men are understood to go into the presence of the Lord, when they go into the spiritual world.

The Prophet lays down his body, he lays down his life, and his spirit goes to the world of spirits; the persecutor of the Prophet dies, and he goes to Hades; they both go to one place, and they are not to be separated yet. Now, understand, that this is part of the great sermon the Lord is preaching in his providence, the righteous and the wicked are together in Hades. If we go back to our mother country, we there find the righteous and the wicked.

If we go back to our mother country, the States, we there find the righteous, and we there find the wicked; if we go to California, we there find the righteous and the wicked, all dwelling together; and when we go beyond this vail, and leave our bodies which were taken from mother earth, and which must return; our spirits will pass beyond the vail; we go where both Saints and sinners go; they all go to one place. Does the devil have power over the psirits of just men? No. When he gets through with this earth, he is at the length of his chain. He only has permission to have power and dominion on this earth, pertaining to this mortal tabernacle . . . (JD 3:88-94)

15 August 1852

Men are going crazed to attend the ferries, in order to amass a few paltry dollars. What do you hear there? You hear the name of the Lord Almighty, and his character, and his Son Jesus Christ, and his minister the Holy Ghost, blasphemed; and every servant

of God upon the earth is cursed by them to the lowest regions. It is not all the gold of Ophir and California that could hire me to hear it for one month. These are my feelings.

Gold and silver will perish, but the name of the Almighty will remain for ever. His character will not sink, nor the character of his Son, nor of his ministers, nor of any of his faithful servants who keep his commandments. (JD 6:285)

28 August 1852

I expect, if I am faithful with yourselves, that I shall see the time with yourselves that we shall know how to prepare to organize an earth like this — know how to people that earth, who to redeem it, how to sanctify it, and how to glorify it, with those who live upon it who hearkento our counsels.

The Father and the Son have attained to this point allready; I am on the way, and so are you, and every faithful servant of God. . . .

You have not the power to baptise yourselves, neither have you power to resurrect yourselves; and you could not legally baptise a second person for teh remission of sins until some person first baptised you and ordained you to this authority. So with those that hold the keys of the resurrection to resurrect the Saints. Joseph Will come up in his turn, receive his body again, and continue his mission in the eternal worlds until he carries it out to perfection, with all the rest of the faithful, to be made perfect with those who have lived before, and those who shall live after; and when the work is finished, and it is offered to the Father, then they will be crowned and receive keys and powers by which they will be capable of organizing worlds. What will they organize first? Were I to tell you, I should certainly spoil all the baby resurrection that Elder Hyde and others ever preached, as sure as the world.

After men have got their exaltations and their crowns — have become Gods, even the sons of God — are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit; and that is the first of their operations with regard to organizing a world. Power is then given to them to organize

the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children.

This is a key for you. The faithful will become Gods, even the sons of God; but this does not overthrow the idea that we have a father. Adam is my father; (this I will explain to you at some future time;) but it does not prove that he is not my father, if I become a God: it does not prove that I have not a father. (JD 6:274-75)

29 August 1852

It is true, most of the doctrine we believe comes in caontact with all the prejudices and prepossessed feelings of the Christian world. In the practical part of our religion we do not differ from them in many respects. They pray, and so do we; they keep the Sabbath pretty tolerably well, and so do we; they believe in the Lord Jesus Christ; so do we, and keep his commandments; and they call upon the Lord, probably, as faithfully. In some of the plain, practical duties of the Gospel, the religious world are very diligent; but to the doctrinal parts of the Gospel of salvation they are entire strangers.

In the commencement of the career of brother Joseph Smith, he had all the influence and talent of the sectarian world that were acquainted with his doings to cope with; he had them to contend with day and night. He laboured faithfully, though in his youth, and almost entirely destitute of literary knowledge, with not many advantages of an earthly nature; yet the truth he revealed triumphed; the principles he put forth actually circumscribed the religious knowledge of all the Christian world. Almost every principle and every idea taught in the Gospel, that the world had preached and written so much about, he proved they were ignorant of. . . .

It is well known to this congregation that the whole Christian

world were baffled, and not only baffled, but actually put to shame, upon true philosophy, and their mouths were closed in silence, by the infidel so called. It is well known to this congregation that those who did not believe the Bible — who did not believe in the Lord Jesus Christ, by good reasoning would overcome and triumph over the whole Christian world, set them at naught, and hold them in derision.

The case is di9fferent now. Do they overcome the Elders of the Church? They do not; but they are like the frosted grass upon the prairie before the burning flame. An Elder of Israel drowns them in the sea of their own arguments. Could the Christian world do it? No. . . .

Brother Joseph introduced a great many new doctrines. It was perfectly new to this generation, but in truth an old doctrine . . . though in reality they are old, yet true, and new to this benighted generation. . . .

What has been said to you? What has been said to me? If we will preach this doctrine, the people almost universally will follow us and say, "Don't mention Joseph Smith — never mention the Book of Mormon or Zion, and all the people will follow you." I said, It would not do them any good, if we were to listen to their requirements. What I have received from the Lord, I have received by Joseph Smith: he was the instrument made use of. If I drop him, I must drop these principles: they have not been revealed, declared, or explained by any other man since the days of the Apostles. . . .

Every item of doctrine brother Joseph has brought forth and to meet with opposition from the world. We all know that it comes in contact with sectarian influence and every other influence that is not direct from God. . . .

You can understand, from the few remarks I make with regard to the gospel, that many things which were revealed through Joseph came in contact with our own prejudices: we did not know how to understand them. I refer to myself for an instance: I never could be persuaded that God would send every person to a lake of fire and brimstone, to betormented by the Devil, to all eternity, for any

little sin he might commit — which was the doctrine handed down. After all, my traditions were such, that when the Vision came first to me, it was directly contrary and opposed to my former education. I said, Wait a little. I did not reject it; but I could not understand it. I then could feel what incorrect tradition had done for me. Suppose all that I have ever heard from my priest and parents — the way they taught me to read the Bible — had been true, my understanding would be diametrically opposed to the doctrine revealed in the Vision. I used to think and pray, to read and think, until I knew and fully understood it for myself, by the visions of the Holy Spirit. At first it actually came in contact with my own feelings, though I never could believe like the mass of the Christian world around me; but I did not know how nigh I believed, as they did. I found, however, that I was so nigh, I could shake hands with them any time I wished. . . .

It pleases me a little to think how anxious this people are for new revelation. I wish to ask you a question: Do this people know whether they have received any revelation since the death of Joseph, as a people? I can tell you that you receive them continually. . . .

I preached a short sermon here, yesterday, with regard to exaltation. I spoke but a few minutes . . . .

It is all connected with the exaltation of man, showing how he becomes exalted to be a king and a Priest — yea, even a God, like his Father in heaven. . . .

When a man commences the work of his exaltation, he begins at the last thing that will be completed. OUr spirits, thousands of years ago, were first begotten; and at the consummation of all things, when the Saviour has finished his work and presented it to the Father, he will be crowned.

None of you will receive your crowns of glory, iommortality, and eternal lives before he receives his. He will be crowned first, and then we shall be crowned, every one in his order; (JD 6:278-82)

24 July 1853

I am a believer in Jesus Christ, in God the Father, and in the

doctrines of salvation as they are taught in the Old and New Testaments . . . .

Let us take up a point of Scripture, and we will try to agree with Mr. B, and take him along with us a few moments, and find out where we disagree. We read in the Bible many things pertaining to life and salvation. We first begin to read that Jesus came in the flesh. Now to touch that point, which I do not purpose to do but slightly this morning, I am surewe shall disagree at the commencement. But suppose I examine that, a moment. The New Testament tells me that the Father gave His only-begotten Son a ransom for the sins of the world. Do you believe that, brother B.? Do youbelieve that, Jesus Christ is the only-begotten Son of the Father? "Yes." Do you believe the Son was begotten by the Father, as the Apostles said he was? Here I shall have to disagree with you, to begin with; for I believe the Father came down from heaven, as the Apostles said he did, and begat the Saviour of the world; for he is the ONLY begotten of the Father, which coult not be if the Father did not actually beget him in person.

"I cannot beleive that, for he is a God without body, parts, or passions; He has no person, therefore, I must disagree with you, brother Mormon." I believe the Father came down in His tabernacle and begat Jesus Christ. Mr. B. believes He has no tabernacle. I believe He has a tabernacle, and begat Jesus Christ in His express image and likeness, because the Bible expressly declares it. You disbelieve it, because your priest and your mother have taught you it is not so. When your mothers first read this Scriopture, it was so plain to their understandings and to their children, that they understood it as an angel would, but deacon Jones must be called in the explain, adn he explained it away. So I disagree with you, Mr. B., in the first point we have noticed, for you believe that God is without body and parts, while the Bible declares He has a corporeal body; that in His likeness, precisely, He created Adam. The priests of this age declare it is not so. The god Mr. B. believes in, is without body, parts, and passions. The God that his "brother Mormon" believes in, is described in the Bible as being a personage of tabernacle, having

eyes to see, for he that made the eye shall he not see? Having ears to hear, for his ear are open to hear the prayers of the righteous. He has limbs that he can walk, for the Lord God walked in the garden in the cool of the day. He conversed with his children, as in the case of Moses at the fiery bush, and with Abraham on the plains of Mamre. *He also ate and drank with Abraham and others*. That is the God the "Mormons" believe in, but their very religious Christian brethren do not believe in the god of Abraham, Isaac, adn Jacob, which is the Bod the Bible sets forth, as an organized corporeal being. In this one point, you can now clearly see wherein we disagree. (JD 1:237—38)

14 August 1853

When the only begotten Son of god was upon the earth, he understood the nature of these elements, how they were brought together to make this world and all things that are thereon, for he helped to make them. . . .

What more? Why, to him that overcometh shall be glory, immortality, and eternal life. What more? Jesus says, as it was said yesterday, Except ye are one, ye are not mine. Again, he says, I pray thee, Father, to make these, my disciples, one, as thou, Fatehr, art in me, and I in thee, that they also may be one in us, I in them, adn thou in me, that they may be made perfect in one. This is a curiosity that ranks among the mysteries that the people do not understand. The Father and I are *one,* you disciples and I are *one*; it is quite a curiosity, but it is as true as it is curious. It is nothing more than a key-word to exaltation, glory, power, adn excellency, by which principalities, kingdoms, dominions, and eternal lives will surround us. . . .

You and I, and all the inhabitants of the earth; the human body, adn all earthyly bodies, both animal and vegetable; are composed of the nattive element that we breate, that we drink, and that we walk upon; we till the earth for our bread, which is one of the materials of which your body is composed, it comes forth from the native elements into an organized state; what for? To be exalted, to get

a glorious resurrection. We are of the earth, earthly, and not only will the portion of mother earth which composes these bodies get a resurrection, but the earth itself. . . .

The Lord has set before the inhabitants of the earth, true riches, from the days of Adam until now. In olden times, in the ages we call "the dark ages of the world," men could talk to the Lord face to face, and He looked like another man. (JD 1:270-76)

23 October 1853

Look for instance at Adam. *Listen, ye Latter-day Saints* Supposing that Adam was formed actually out of clay, out of the same kind of material from which bricks are formed; that with this matter God made the pattern of a man, and breathed into it the breath of life, and left it there, in that state of supposed perfection, he would have been an adobie to this day. He would not have known anything.

Some of you may doubt the truth of what I now say, and argue that the Lrod could teach him. This is a mistake. The Lord could not have taught him in any other way than in the way in which He did teach him. You believe Adam was made of the dust of this earth. This I do not believe, though it is supposed that it is so written in the Bible; but it is not, tomy understanding. You can write that information to the States, if you please — that I have publicly declared that I do not believe that portion of the Bible as the Christian world do. I never did, and I never want to. What is the reason I do not? Because I have come to understanding, and banished from my mind all the baby stories my mother taught me when I was a child.

But suppose Adam was made and fashioned the same as we make adobies; if he had never drunk of the bitter cup, the Lord might have talked to him to this day, and he would have continued as he was to all eternity, never advancing one particle in the school of intelligence. This idea opens up a field of light to the intelligent mind. How can you know truth but by its opposite, or light but by its opposite? The absence of light is darkness. How can sweetness be known but by its opposite, bitter? It is by this means that we obtain

all intelligence. This is "Mormonism," and it is founded upon all truth, upon every principle of true philosophy; in fact the Gospel of Jesus Christ is the only true philosophy in existence. There is not one particle of it that is not strictly philosophical, though you and I may not understand all the fulness of it, but we will if we continue faithful. (JD 2:6-7)

26 November 1853

[On this date President Youns April 9th, 1852 discourse was printed in the *Millenial Star* which was the Church organ for the English mission. As far as published dates are concerned this is the first time the sermon was printed, but the editorial which follows it would make one wonder if the *Journal of Discourses* were not already in print.]

11 Dec 1853

There is a reason and cause why there is a tempter and why sin, evil and misery has entered the world, it is that man may be proven in this state of existence and learn good and evil by contrast, for there are many things that man cannot learn upon any other principle.a Adam and Eve knew that they would be tempted and fall — they had been on an Earth before,b and they knew it would be necessary for them to fall — they understood it perfectly.c Is it right to do wrong? Yes, it is right to do wrong and to do evil. I expect advantage will be taken of what I say. There is not that difference between men there appears to be — people do not understand each other here. It is necessary to know evil, for men that do not know evil do not know good. We have to know one in order to understand and comprehend the other. We once were in the presence of God in Heavend — why did not the Lord keep us there when He had us there? Because it was necessary that we should be tried and proven and know good and evil that we might be exalted, for we cannot be exalted without it. Would it not be folly for our Heavenly Father to cause us to suffer without its doing us any good? We will not charge the Lord with folly — then it is for our good and benefit that

good and evil exist that we may be tried in all things, that we may obtain the glory which Adam has obtained. . . . . It is the privilege of this people to have the darkness flee away and make ourselves a great deal better. The Lord intends to make His children capable of receiving a celestial crown — therefore we must be made acquainted with all things in Heaven, Earth and Hell, Principles and Powers, that we may know what to do so we may not be deceived and cast down to Hell.

I would not alter it if I could without it would be to make everybody do the best they could — this is all the alteration I would make if I had the power. . . . it is necessary that man should be, and descend below all things that they may ascend above all things. f This was the case with Jesus Christ the Savior of the world.g He set the example and the Saints should follow it. . . .

1854

Note: President Brigham Young's April 9th 1852 discourse is printed in full in volume 1 of the *Journal of Discoures*. It was printed at Liverpool, London by F. D. Richards.

12 February 1854

That God fills immensity is a true principle to me. There is no portion of space where he is not. There is no element in existence that does not contain him; no matter whether it be in its primative, or in an organized state, he is through it and round about it. God fills immensity. . . .

You are full of life; and if you have the power of God upon you, you are filled with still more life than the person who has not the power of god upon them. If a person filled with the power of god comes in contact with another person who has a disease upon him, it can be over powered by the laying on of his hands commanding it at the same time to depart in the name of Jesus Christ; and the sick person will immediately rise from his bed made whole. I have seen instances of this kind a great many times in my life, and so have you. This is what the world calls animal magnatism.

It is the life, that is in everything, and God is the Author if it, and in this way he is in everything, and round about every thing. This does not refer to his personal tabernacle; it is not in you, nor in this room. He is at home; or else on a visit to some of his friends; he is where he wishes to be in his personal tabernacle, but his power is in everything. (MABY)

February 19, 1854.

I realize that it is nearly time our morning meeting should be brought to a close. I will, however, occupy a short time and express briefly what I have to communicate previous to the closing of this meeting.

I wish the congregation to understand the facts in the case before us.

Brother Woolley has told us he expected a whipping, or a lashing. The brethren know my manner of lashing them, which never takes place without a cause. When the brethren are chastised, or corrected in matters of doctrine, it is when they design a wrong, then they may be corrected or chastised in all mildness.

Brother Woolley was invited by me to preach here today. I made this request of him for certain reasons.

I have been convinced these many years, that the variation in belief of doctrine that exists among this people, is in the manner of expressing themselves more than in their ideas.

Brother Woolley has made a statement today, while talking upon the resurrection, something like this: "Go to the catacombs of Egypt and see the thousands of embalmed bodies that have lain for thousands of years in those solitary monuments of the dead." He says: "If they get a resurrection, their resurrected bodies will go and gaze upon the old dusty remains that are lying in an embalmed state still in those ancient catacombs." This is an incorrect idea. But who is to blame for this incorrectness? In reality he and I believe alike, if he could explain his belief in fitting language. But he does not use language calculated to convey his belief to my understanding.

For instance, he says: "You cannot embalm the immortal part." Who of the sisters do not know better than that? It is incorrect to say we cannot embalm any portion of the body, did we understand the method of embalming. Were I to ask Brother Woolley if he believes this matter that constitutes our bodies is organized for the express purpose of being glorified in immortality, he would answer me in the affirmative. But his manner of expressing himself would give the contrary of this. The error is not so much in his belief, as for want of knowing how to place his words in the fittest way to convey his ideas.

I have wished the brethren would as freely preach their sentiments and doctrines from this stand as they preach in the ward meetings, and in other places. Not more than a week since, I was told the baby resurrection doctrine was spreading among the people.1 It is something I do not understand. Some say the spirit of Joseph Smith is in the bodies of their children and some have the spirit of Hyrum, and I do not know but some would go so far as to say that the spirit of old Mother Smith had actually come into the bodies of some child before she was dead. The returning again of the spirits of the dead into the bodies of our babies is the theory of the Baby Resurrection.

I will now tell the people once [and] for all, that no man lives, or ever did live, that can teach a doctrine except he possesses the keys of it. I never professed to preach and understand the doctrine of the Resurrection. Joseph Smith did not profess to teach it, only so far as to say he believed in the doctrine of a literal resurrection of the body. He did not believe that the bones which are preserved from entire decay by embalming, or in any other way, could not be resurrected.a Brother Woolley has said, "when the graves are opened, no mortal eye can see any alteration upon the surface of the ground where the graves of the dead were situated." That is, the graves will not be literally opened. He then, almost in the next breath, informs us that Jesus Christ is an example, or pattern of the resurrection. In the account of his resurrection we read "Mary Magdalene came early on the first day of the week, when it was yet

dark, and seeth the stone taken away from the Sepulchre."b Another Apostle speaks of many who saw the stone rolled away from the door of the sepulchre.c Why should the stone at the mouth of the grave of Jesus be rolled away? That the Saviour might walk out. The graves of the Saint[s] will, upon the same principle, be opened to follow the pattern, that the Saints may come up out of their graves. It was necessary that the door of the sepulchre should be opened by the rolling away of the stone that the Saviour might walk out, for escape from his grave. His resurrection is a perfect example and yet Brother Woolley says there can be no change discovered by mortal eye on the graves of the dead when they are opened.

This discrepancy is for want of a clear conception of the truth as it is, and language, used in a manner not to confuse the minds of those who hear.

A great many things might be said upon this subject that would be particularly edifying to the people, had we time this morning. I will advance a few ideas in a brief manner.

Take Jesus Christ for an example. Do you suppose the bones of Christ decayed? No. Do you suppose that any part of his body suffered decomposition while he lay in the sepulchre? His body did not decay, and he is said to be our pattern for the resurrection. He was the first of the children of Adam who was resurrected on the Earth to die no more. No person ever received a resurrection from the dead to eternal life on this Earth until after the Saviour received his.2 As his body did not decay, neither need mine decay. Do you believe the body of Jesus Christ, that came from the womb of Mary, with its bones, sinews, nerves, blood vessels, ligaments, muscles, with all the internal machinery that is common to the mortal body, and with the skin to cover the whole, was laid in the sepulchre to decay? You do not believe they were. Then you believe that that very body with all its parts unimpaired, (with the exception of the external scars) came out of the sepulchre again, clothed with immortality and eternal life. When the disciples heard of his resurrection, they came running to the sepulchre, and went down into it.d Did they find his old body there still? No, it was gone, and the

linen clothes that were around it were found neatly folded in one corner of the sepulchre.e They did not see any portion of his body, all had sprung again into life, and the same Jesus who went about doing good and finally laid down his life to redeem man, showed to his disciples his hands and his feet, and the place where the spear entered his side, eating fish and honey combe before them.f He is the resurrection and the life.g

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With regard to embalmed bodies I will remark. If by embalming, the body is preserved from utter decay, or any part of it, until the time of its resurrection, it will again be renewed and spring into Life Immortal. After the power of the Resurrection has visited the ancient catacombes of Egypt, those dusty mummies will not be there. Though the filthy rags that covered them, and other relics of the ancients, may occupy the place where their bodies lay.

If by the power of God, Christ could take up his body that was mutilated with wounds, and afterwards lay three days in the sepulchre, the same power can cause those mammoth sepulchres of the dead in Egypt, where everlasting solitude reigns, to teem with life, and motion. He can break the bands of death, and set the prisoners free.i The same comparison will hold good in the case of those who have moldered into dust. The task is no greater to cause the

solid earth to open, and bring forth from the ashes of the sleeping dead bodies filled with immortality. It is as easy for the resurrection power of the Almighty to resurrect the dead to Immortality, as to preserve the immortal part of man from dissolution. j

What is the immortal part of man? It is taught you from this stand every Sabbath. It is the native element organized to become eternal, after it has passed through certain ordeals, obtained a resurrection, and has become glorified to change no more. The bodies that we expect to obtain a resurrection are corruptible.k They are composed to be decomposed. This will particularly apply to the flesh, and not to the spirit that tenants it. Men may believe alike, and endeavor to teach alike, but my counsel to all is, meddle not with doctrine you do not understand. This counsel is necessary, for just as quick as some men are in a prayer meeting, a quorum meeting, or a circle meeting3 they can expound (whether truly or untruly I do not say) the marvelous mysteries pertaining to the Gods in eternity. Were I to ask the brother I heard the other evening teaching in his circle meeting, to preach the same mass of nonesense in this stand, would he do it? No. And what I say of him will apply to many others. They teach such things in their private meetings, and to their wives and neighbors, and thus it is passing from one to the other like an undercurrent through the community. If these doctrines are good — if they are true — if you understand them — why not teach them here?

I thank Brother Woolley for telling his mind this morning. We can see clearly at the first glance, that if Jesus is a pattern of the Resurrection, the graves of the dead will be opened so as to be visible to the mortal eye. They will be opened as literally as the stone was rolled from the door of the Saviour's sepulchre.

I can believe that the component parts of our bodies composed of their respective particles when prepared for the resurrection, will be brought together again and receive a literal resurrection from the literally opened grave, as easily as I can believe the body of Jesus Christ was resurrected, and the stone literally rolled away from the door of his sepulchre.

I have no scolding to do, but I do wish that men, who are fond of telling what wonderful knowledge they have obtained from the Almighty, would be as plain as Brother Woolley has been, and tell it from this stand to the people.

I tell you again what I have often told you in times past, and what every man will tell you who stands before the people to preach the truth; unless a man is full of the visions of eternity, he has no business to meddle with matters that pertain to eternity. I wish you to pay particular attention to this, and practice the principle throughout your lives. You can teach things which you believe, but teach them as matters of your individual belief, and not as things acknowledged by this people as a Church and forming a part of their religious faith. Every man must be responsible for his own belief, inasmuch as it cannot be substantiated by the principles and doctrines of the Church of God. A belief in a certain principle is one thing, and to know it is true, is another.

It appears inconsistent to me, to believe that Jesus Christ is a perfect example of the resurrection, and then straightway declare that no person can be resurrected as he was. I understand that every person that receives a resurrection, will receive it as the Saviour did, though their bodies should sleep in the dust for thousands of years, or only for a few days. A time will come when the people will be resurrected as quick as lightning.l These times and seasons, and the method by which this will be brought about by the Almighty is known to Himself. We have nothing to do with that. It will be enough for us to obtain our resurrection; and we shall get the resurrection we live for.m If we prepare our bodies for an inheritance in a Celestial Kingdom, they will be quickened by a celestial glory, and of it receive a fullness.n

I will notice another idea touching the Holy Ghost begetting the Son of God.

Who was it that spoke from the heavens and said, "This is my beloved Son, hear ye him"?o Was it God the Father? It was. The Apostles bear testimony that such a voice was actually heard, "This is my beloved Son," and if it is true the Holy Ghost begat him, I

would add, "which was begotten by one of my neighbors, hear ye him." Who was the Saviour begotten by? Oh, by his Father or his brother, or some other person. So the Holy Ghost begetting the Saviour looks to me. It makes me think of a story I heard in a dramatical performance once, that a certain individual was born of one of his aunts but he had no mother.p It appears as reasonable to me to say a cousin or a fellow laborer of the Saviour begat him, as to say the Holy Ghost begat him. Who did beget him? His Father, and his Father is our God,q and the Father of our spirits,r and He is the framer of the body.s The God and Father of our Lord Jesus Christ — Who is He? He is Father Adamt — Michaelu — the Ancient of Days.v Has he [i.e. Jesus] a Father? He has! Has he a Mother? He has! Now to say that the Son of God was begotten by the Holy Ghost, is to say the Holy Ghost is God the Father, which is inconsistent, and contrary to all the revelations of God, both modern, and ancient.w

I silenced this erroneous doctrine a year ago last fall conference. x It was, I think, when a dispute arose among some of our best Elders, as to who was the Father of the Son of Man pertaining to the flesh. Some contended it was the Holy Ghost, and some that it was Eloheim. When I spoke upon it in this stand before a conference of Elders, I cautioned them when they laid their hands upon the people for the gift of the Holy Ghost, according to the instructions of the Saviour, to be very careful how they laid hands upon young women, for if it begat a child in the days of the Virgin Mary it is just as liable to beget children in these days. It has all the power in this day that it had then, it has lost none.z

As to the resurrection I frankly confess I do not know how the particles which form the new body is brought together, anymore than I can tell how the same soil can produce grass, flowers, and trees from their simple seeds. What has been written, and what the Lord is disposed to reveal touching this doctrine is all I ever profess to know. A man has no business with it in particular until he shall receive the keys of it. He has as much business with it as the world has with the Gospel we preach. They say Joseph Smith was an im-

poster, and spurn every ordinance of the Gospel. At the same time they are bold to affirm they have the Oracles of Divine Truth, and can administer in the Ordinances of God's House. Notwithstanding this, they do not know enough to know what they affirm is true. Why is it so? Because they have not the keys that unlock the truths of the Gospel, therefore they cannot teach it.

To explain my views with regard to little children losing anything by dying in infancy — I will ask a simple question. I will simplify it as much as I can, therefore I will direct my question to the little boys in the congregation. Did you ever own that knife? "No Sir, I never saw it before." Why did you lose it then? "I never did lose it, Sir, for I never possessed it." The boy's answers are an answer to Brother Woolley's question whether little children lose anything by dying in infancy. It is impossible for a person to lose a thing they never possessed. If a person never possessed a farm or a good house in his life time, he could not say he had lost a house or a farm. So it is with children who die young. They do not meet with any loss in the next world by an early death in this [life]. They meet with death, if that can be considered a loss. It may be said, "But they do not live long enough to gain that knowledge and experience and [to] do that good in the flesh, that they could if they lived till they were 50 years of age. Is it therefore not a loss, because they have not had an opportunity of gaining that [which] they might have had?" Could you converse with the child who has died when 5 years of age, and ask him if he has lost anything by his death. He would say "No." But little child, are you not sorry you did not live on the Earth longer to gain blessings you have not obtained through your early death? "I am not sorry" would be the reply, "because the Lord Jesus Christ has provided that for one which I could have obtained if I had lived on the Earth to the full age of man." Why is this? The power of the enemy is so great upon the Earth, which is exercised with such determining force upon mortal man, and upon all corruptible things, he had power to destroy the body of the child, the spirit he could not destroy, but it returned to God who gave it.ba The Lord, in order to give every

person an opportunity to attain to the fullness of Salvation,ba has made this wise provision for children, and so thwarted the wicked intent of the destroyer. Little children can after death, increase in all the wisdom, power, glory, gifts, and blessings that pertain to the Celestial Kingdom.

Take for example two children, and suppose one of them dies fifty years before the resurrection, and the other lives to the resurrection, when they come together after the resurrection — when they meet in the eternal world, one will have learned as much as the other, though one died at five years old, and the other at fifty-five.

Brother Woolley is for having them all raised from the dead in the prime of life, or at 33 years old, the age of the Saviour when he was crucified. They will all be alike in size, and all appear of the same age. Brother Woolley is a small man in stature, I thought of the comparison there would be if Brother Hunter should stand by his side, Brother Hunter being a large corpulent man. The difference would be more pleasing to the eye than if they were exactly alike. Suppose the inhabitants of the eternal world should range from two to fifteen feet what matter of that. There used to be giants on the Earth,bb and some of these descendents still exist; if they obtain a resurrection will they not come up as they were laid down? Yes, just as the Saviour did. Will they be of the same size of the Saviour? It is no matter about that, but they will obtain a resurrection of the body they laid down. This heavenly, beautiful, and glorious variety you discover in the works of God here below, will be seen in the resurrection. You will see the child of three, four, and five years old, possessing all the intelligence of the Angels of God. Could you not enjoy the society of such interesting beings? It is the intelligence in them that makes them capable of enjoyment and duration.4 The resurrected bodies will be as diversified as the bodies of mortal flesh, for variety, beauty and extension, and to supply that that will please the eye, the ear, and the other senses of the body throughout all the eternities we may live in. I will not complain that my body is not larger or if it had been a few inches taller I would not have complained. The height of my body, or its

extension in width will make no difference to my enjoyments and blessings in the eternal worlds.

I know there is a mystery, and it is couched in the ignorance of the people. It may be asked if a child of premature birth will be resurrected? Now if it be the will of the Father that the spirit of that child drop that body, which it could not retain through some accident, weakness, or sickness of mortality which was unavoidable, and suffer it to take another, the first body will be as though it was not.5 On the other hand, if the Father says that body shall be preserved to the spirit, so it will be.

When the spirit takes a body, a veil is dropped so that every thing the spirit knew previously is forgotten. Natural sleep is a fit illustration of this. When a person is in a sound sleep, the assasin's knife might be held for hours to his throat, and he be perfectly unconscious of the fact. His house might be wrapped in flames, and his children consuming, without his having the least idea of what is transpiring around him. So when the spirit comes into the earthly tabernacle all is forgot, which it formerly knew, the same as a person forgets the doings of yesterday, when tonight he is wrapped in deep sleep. But when we wake up in the morning we remember what we had forgotten.

When the spirit leaves the body it returns again to its spiritual home,bc where it is more familiar, than any child is with its father's house in this city; and it is filled [with] Intelligence, Light, and Glory.

Now it is for the Saints to get wisdom and understanding in all these things. And I request my brethren to be just as honest, frank, and free as Brother Woolley has been this morning in expressing their views; though I might have lived for years, and not have got his sentiments on the doctrine of the resurrection had I not asked him to state them here. I shall ask others to do the same thing.

Were I to take up the subject of the resurrection, I would preach it as far as I could by scripture and reason, but were I only to make a statement of the way I understand that subject, or any other, I would do so without bringing up my array of evidence. When speaking on

that subject I generally appeal more particularly to Brother Joseph Smith. He did say absolutely when preaching funeral sermons, the bodies of the dead which are laying before him would come up in the resurrection. I know this is the truth by the revelations of the Lord Jesus Christ to him. The mortal body is composed of the same elements of which this Earth has been made, and it was organized to honor the spirit which came from the Father in Heaven. If the body honors the spirit, it will by its influence sanctify the body and prepare it for glory in the Celestial World. When the two work unitedly together, the body yields obedience to the influence of the spirit, which the spirit purifies. In this way the body and the spirit, both forming one being, are prepared for a glorious resurrection, to be perfected in one, in spheres of endless blessedness.

Is it reasonable then, that I should desire the body, or any part of the body of some other person in the resurrection? No. No man who honors his calling desires it if he is instructed but he will say, "Let me have the particles of matter that honored my spirit." This is good reason to me. Can it be done? Yes. The power of God can do anything.

This is all I wish to say concerning Brother Woolley's preaching. Let us have more of it from others and suffer me to correct you when you stray from the correctness of truth, with regard to language, doctrine, and government.

Let the Elders humble themselves before the Lord Jesus Christ, and live your religion; and let alone doctrines and principles you do not understand. It is not for me to trouble myself with what is hid in the world of the future, but if I live my religion I shall be prepared to meet whatever shall come to pass.

God bless you in the name of Jesus, Amen.

Wilford Woodruff account:

Sunday Edwin D. Woolley was called upon to preach a funeral sermon or rather upon the resurrection of the dead as some of the Saints had advanced some erroneous ideas concerning the Resurrection. Brother Woolley had some incorrect ideas. When he closed,

President Young followed and made many good remarks. He said that we should have the same boafide identical body that our spirit occupied while in this life. Our graves would literally be opened and our bodies come forth. The question was asked if children that died in infancy lost anything. He said no, a person would not loose anything they had not got. Children that died in infancy would be provided for in some way.

He said that our GOD was Father Adam.bd He was the Father of the Savior Jesus Christ.be Our God was no more or less than ADAM,bf Michael the Arkangel.bg I attended meeting in the prayer circle in the evening and then went and preached to the 13 ward. (Reported by George D. Watt / BYP, HDC; Wilford Woodruff / WWJ 4:250)

16 September 1854

Note: on this date President Brigham Young's April 9, 1852 discourse was published at Sydney Australia. It was printed in the Zion's Watchman, Volume 1 No. 18 which was the church Organ for the Australian Mission.

17 September 1854

President Young . . . said that the doctrine taught in the Seer that god had arrived at that State whereby He could not advance any further in knowledge, power & Glory was a false doctrine & not true that there never will be a time to all Eternity when all the Gods of Eternity will cease advancing in power knowledge experience & Glory for if this was the case Eternity would cease to be & the glory of God would come to an End but all of celestial beings will continue to advance in knowledge &power worlds without end Joseph would always be ahead of us we should never catch up with him in all Eternity nor He with his leaders Brother Pratt also thought that Adam was made of the dust of the Earth Could not believe that Adam was our God or the Father of Jesus Christ President Young said that He was that He came from another world & made this [earth] brought Eve with him partook of the fruits of the Earth

begat children & they were Earthly & had mortal bodies & if we were Faithful we should become gods as He was. (WWJ)

1 October 1854 P.M.

The Latter-day Saints in their trials, privations, and afflictions often wonder why it is they are called to pass through such heart rendering scenes. The reason is very obvious to those who will reflect upon it a moment; those who marvel at it may, in a few moments, answer their own queries upon this matter if they will think.

Take for instance those Brother Job Smith has referred to; clerks, mechanics, and such who have served behind a counter, men who have been raised in the cities and towns of the old countries; men who have been in the habit of following continually the same routines of employment, from year to year in their workshops, factories, and stores. They love the Lord, they serve Him, and while they are following their employment, they are meditating upon the providences of God, and thus day after day, week after week, and month after month passes away, but by and by the scene changes and they are called to pass through other circumstances diverse from the ones that have surrounded them all their days. Such have been the circumstances of hundreds who have come to this valley from distant countries and many, I have no doubt, are before me today. Now I ask you who never saw an ox bow until you came to the Missouri River; when you commenced to work the cattle, Brother Elderidge spoke of in the morning, that were considered by the Missourians so well broke, yet it required two men on horseback to run them down before they could be yoked up, when you were fatigued, when you were sick, and in distress, when pestilence and death was in the camps; when you were plagued with your cattle, run over, kicked and knocked down, did you stop to reflect a moment, and ask the Lord to give you patience to be calm, faith to endure, strength to bear up your body, and wisdom to manage your team? "Oh yes," you reply, "We had to pray all the time."

Well suppose you prayed to a being who knew nothing about yoking up wild cattle, could He know how to sympathize with

you? If you asked Him to give you patience, His reply would be, "I am unacquainted with the circumstances you say requires patience, I have no experience in these matters, you had better call upon somebody else better acquainted with such things pertaining to life." To ask a being for succor who could not be touched with the feelings of our infirmities; who could not sympathize with our weaknesses, nor understand the nature of the difficulties through which we pass in this existence, would be to ask in vain, we should receive no answer to our petition. We should be left to act upon our own responsibility and faith, having no one to look to for comfort, or for strength to overcome.a

A little reflection will show you the necessity of all these things. Talk of hungry people in the old countries, and those who have suffered in settling new countries, and tell them to make their complaints, and urge their petitions for help to a God who never had any experience in the adverse fortunes of mortal life, it would be adding another bitter disappointment to the catalog of their sufferings, for instead of receiving from Him the things sought for, they would be left to struggle on until death terminated their afflictions.

If you are called to pass through famine, pestilence, war and blood shed, and see your friends and neighbors falling on the right, and on the left, if you lay your hands upon your brethren, or upon your neighbors; or if you bow down in secret to pray to a God to heal their bodies and to comfort them, who never Himself had any experience in these difficulties of life, what would you expect to receive from such a God? Nothing at all.b The Lord Jehovah never operates by blessings, by favors, by judgement, or by any other one of His providences, beyond His own capacity, and that with which He is well acquainted, and has passed through and experienced Himself.c If He has received His exaltation without being hungry, cold, and naked; without passing through sickness, pestilence, and distress, by the same rule we may expect to be exalted to the same crown, to the same glory and exaltation. But if He deals out to us afflictions, persecutions, pain, distress, famine, perplexity, blood shed, driving and privations of every kind, it is the way that leads

to the same exaltation He enjoys. No man who is well instructed in the things of God would exclaim: "The God I serve has received His exaltation without suffering, and earning it by His faithfulness." If God has received His exaltation in this way, He cannot in right, and in justice call upon us to earn it by suffering,d for He would then require that of us [which] He Himself was not subject to.

You have had the first principles of the Gospel taught you; (I speak to those particularly who have just arrived here) and in these teachings you have been taught the principles of exaltation,e you can also read them in your Bibles, which you have pursued from your infancy, they have been taught you from the pulpit all the days of your lives; that Christ is our Elder Brother, f and God is the father of our spirits, as well as of the spirit of our Lord Jesus Christ;h He is the God of the Savior, and He is our God, He is his Father and He is our Father,i and we are brethren and are all one in Christ, j if we are His servants; and we shall be exalted to the same power, glory, and exaltation with our Elder Brother.k This has been taught you all your lives. How will you act when you get an exaltation? Like those who are exalted. You will enjoy the same privileges, and act in the same capacity as those who have gone before you; those who have suffered in the flesh, who have been tried and tempted in all points as we are; who know what the sufferings of the world are. Do you expect to have subjects in your kingdom over which you will sway a scepter of righteousness, that is if you receive an exaltation? Yes, this has been taught you in the first discourses, and lessons you received when you embraced the Gospel. You have been taught to anticipate an exaltation in the presence of the Father, and the Son, l to be crowned Gods, even the Sons of God; to be Heirs of God, and Joint Heirs with Jesus Christ,m to receive Kingdoms, Thrones, Dominions, Principalities, Powers and Exaltations in the presence of God with your Elder Brother.n I say these priniciples have been taught you from the first you heard Mormonism or the Gospel of Salvation. Then if the Father could pity the Son; if He could be with him in every trying hour, and give him grace to overcome, and firmness to endure all

he had to endure in the flesh, it proves to men of sound sense that He knew how to pity the one who was passing through affliction, for He can be touched with the feelings of our infirmityo being in all points tempted as we are. p I am not aware that we have any account in the New Testament of his yoking up unruly cattle; but we do read that he had to deal with the ass, q which is one of the most stubborn race of brutes; that was the kind of animal they had about Jerusalem in the days of the Savior, and he had to do with them if not with the horned tribe. But, whether Jesus Christ had to do with temporal matters of a character that severely vexed his righteous soul is not a subject I wish to discuss; but this I want you to understand, for it is a doctrine of the Gospel of Salvation to all the descendants of Adam and Eve, that if you know anything, you obtain that knowlege by experience. If you have been hungry, you can feel for those who are hungry when you are full. If you have never wanted for food, or been placed in a situation that you could not obtain it, you have not been placed in a situation, or in a position to give you a knowlege of its want; and cannot know how to succor, and feel for those who are hungry and cannot get food to satisfy the cravings of nature. But if you have obtained this knowlege, it must be by being placed in circumstances that have given you experience in hunger, thirst, etc. There is no other rule, no other method on this Earth by which facts can be demonstrated, it must be by their opposites.r

If Adam and Eve had not partaken of the forbidden fruit, and tasted what sin was, they would have remained in ignorance to all eternity.s Unless persons know what the effects of sin are — unless they drink of the bitter cup, it is impossible they can know the sweet. If you had not crossed the plains, if you had not suffered in body and in mind, you might be exalted, and continue to be exalted to all eternity, and you would never know how to pity those who are passing through scenes of affliction in a similar manner on other earths. Is it necessary we should suffer? Yes, it is just as necessary that the Saints should be persecuted, afflicted, cast down and suffer, as anything else in the providences of God that is dealt out to them.

t We might as well talk to a person about colors who is born blind, as to talk to a person of no experience of what they feel, and of the sympathy they cherish for beings whose afflictions they have never suffered. You might as well ask the man stone blind what the sunshine is like; he would be as apt to tell you it looked like the sound of a violin, as to say anything else about it. Or it is as reasonable to ask a person deprived of taste, the flavor of fruit or any other kind of food. You see that it is necessary to have experience, for how could you distinguish colors through the retina of the eye if you were blind, or the properties and flavors of vegetables and fruits if you were destitute of taste? If you were destitute of smell you might as well smell at a toadstool as at the most beautiful flavored peach or apple that ever grew. So, it is just as great a folly to talk about being exalted in the Kingdom of God without passing through all the affliction, privation, and distress that mortal man can pass through on Earth. As the eye is necessary to discern colors, the sense of smell to appreciate the flavors of fruit and flowers, and the sense of taste that of food, so experience in suffering etc. is necessary to enable us to appreciate and enjoy the exaltation we anticipate.u You cannot receive an exaltation without you first know[ing] how to appreciate it. If you take an idiot that is so far sunk in idiocy as to be entirely incapable of understanding, seeing, hearing, tasting, and smelling, and place him upon an earthly throne, clothed in the robes of state, and tell him he has dominion over a great nation, would he feel any different than he would on a dung hillv clothed in filthy rags? You might as well sit him on a stool in the stable, and tell him to count, or play with the straws, and he will experience as much, taste as much, see and hear as much, know and enjoy as much as he would seated upon a throne as the king of a great nation. He should be equally as useless, as inactive, and look as foolish seated upon an eternal throne as everlasting kings without experience in earthly sufferings, toil, and fatigue.

How are you going to get your knowlege if not by your experience? That which you have experienced you know. There are some things perhaps you do not want to experience, and which if you do

not experience, you cannot know. I am one of that class. I do not wish to know all things, nor pass through the experience that will give me that knowlege. I do not wish to know how a man feels who has Sinned Against the Holy Ghost.w I am perfectly satisfied with the exaltation I can get without ever feeling the pains of the damned. That I do not wish to know. There are also some characters I do not wish to see; for instance, Lucifer, the Son of the Morning,x Beelzebub, y the Devil; I do not want to see him from this time henceforth, and forever. I am perfectly satisfied with seeing the faces of good people. I do not yearn for knowlege of this kind. There are a great many other things I do not want to know. Do you ask me if I am willing to know what it is to suffer in the flesh? I answer yes, if the Lord God will give me grace and sustain me. From the first dawn of reason upon my infant brain to this hour have I ever asked God to turn away affliction from me. I have always felt that I had faith to endure, and that He would sustain me. I have asked the Lord to uphold me in certain places and circumstances, and to give me grace and the light of His spirit to enable me to endure faithful to Him, but I have never asked Him to remove the affliction; neither have I ever asked the Lord to screen this people from being driven from their homes, and inheritances, for I knew it was necessary they should be tried in all things, that they might obtain experience.z

In the latter days the Lord will reveal the secrets of the hearts of the children of men, and that, which has been counselled, and spoken in secret chambers, He will cause to be proclaimed upon the house tops.aa Will He speak it with His own mouth? Or will He send His angels to enter the secret chambers of the wicked, to learn what they are talking about and then run out to proclaim it on the house tops? No, He will bring the people into circumstances to make them spew out their own iniquity. And the man who has embraced the Gospel of Salvation, and is not humble and faithful, the Lord will bring into circumstances of trial, or else show him favor that will make him apostatize sooner or later. The time to separate the sheep from the goats entirely has not come yet, the

wheat and the tares must grow together until harvest;ab look out you new comers, for there are a great many tares here, right in the midst of this people.ac The Kingdom of Heaven is likened unto a net, and it gathers of all kind;ad and you can find them here. If you want to scour the Earth to find the meanest devils there are, come among the Mormons, and there you will find them.ae We have got all kinds here, you can choose your own society.

As I have touched upon this strain, I will go a little further. Look out you new comers, I have published it from the stand, and through the Deseret News; warning all the new comers to take care of their stock. The brethren who have come in this season I suppose are turning their cattle over Jordan; I wish you to understand that there are thieves here all the time, who will assemble with the Saints, and partake of the sacrament, and profess to be the best of Latter-day Saints. They will come to you in the camping ground, and with great civility and loving kindness, welcome you to the valley, sympathizing with you in all your trials and afflictions, until they learn where you have turned out your cattle, and the color of them, and tomorrow morning these very kind Saints drive off your stock, sell them to the passing emigrant, or butcher them for beef. Did you think you was coming out of Babylon to the land of Zion where you would see no more wickedness? If such were your thoughts you will be disappointed.af But recollect if you see such wickedness here that is tolerated in the world by law, you will also see the wringing of Moses, and such scoundrels kicked out of the Territory. There is a class here who will meet you like brethren. They do not swear before you, but when they are alone or with their companions, it is as it was at Green River with some of our brethren who went out to attend the ferry there; there was one man there in particular that was such an adept at swearing that the greatest swearers among the emigrants felt ashamed of their feeble efforts at that style of language. He could out-swear the meanest wretch that came in his way, but when he is here he is as religious as the Devil. Such men have to keep themselves a little quiet here, for they are afraid that judgement will be laid to the line

and righteousness to the plummet,ag which would be as it ought to be. The time will come when judgement will be meted out to such characters, and we will not stop to find out or prove by the mouths of witnesses whether they have sworn, gambled, robbed, or committed any other kind of iniquity they ought to be slain for, but they will be charged with it, and they will not be able to deny it; but will confess it with their own mouths.

Do you not think it is necessary to have an experience in all things pertaining to life, which will enlarge the capacity of man for a higher sphere of action? If you do not think so, solve the following problem. Why did the Lord Almighty have Lucifer up in Heaven to contend with him? (Reported by George D. Watt; BYP, HDC)

8 October 1854

Due to lack of seating in the Tabernacle, President Young proposed that the 10 A. M. conference adjourn to meet in the afternoon at the north end of the Tabernacle, where seats had been prepared.

At "2 P. M. An immense congregation were comfortably seated in the open air." "While the emblems were being passed, President Brigham Young delivered a highly interesting discourse, which held the vast audience as it were spellbound." (DN Vol 4:112, #31, 10/12/54)

"President Young preached to a congregation of several thousand, out of doors and I believe that he preached the greatest

sermon that ever was delivered to the Latter Day Saints since they have been a people. Elder Watt Reported. I also took minutes." (WWJ 4:290)

I purpose to speak upon a subject that does not immediately concern yours or my welfare.

I expect in my remarks I shall allude to things that you search after as being absolutely necessary for your salvation in the Kingdom of God. It is true if you are faithful, and diligent they are things that will be fully made known to you in due time — at the proper time, according to the will of the Lord. But so many among us are preaching, lecturing, contemplating upon, and conversing about things away beyond our reach, sometimes I wish to gratify the people by speaking upon these subjects; for I think upon them as well as you; I meditate upon the future and the past as well as you, and I now gratify myself by gratifying the people.

In the first place, I wish to say to all men and women who believe in the Lord Jesus Christ, in the Holy Bible, and in the revelations that have been given at sundry times from the days of Adam to the present, I request that I may have your faith and prayers united with mine that whatever the Lord is pleased to give to the Latter-day Saints through your humble servant this afternoon, He may give it, and that He does not wish to give He may retain, and keep from you. I make this request of the Saints for this reason; I know by my experience, by the visions of eternity that God reveals things to individuals that does not belong to the Church at large at present, or that does not yet belong to the Mass.a That I know.

It is natural for the people to desire that which is not beneficial to them. It is so in temporal things, and it is so in things that are spiritual. That I know.

Again, the Lord blesses His people with temporal things in abundance, and wishes to bless them with knowledge and understanding that is not for the world of mankind who do not believe in Him.b That I also know.

I may say things this afternoon that does not belong to the world.

What if I do? I know the Lord is able to close up every person's mind who have eyes but see not, hearts but do not understand;c so I may say what I please with regard to the Kingdom of God on the Earth, for there is a veil over the wicked that they cannot understand the things which are for their peace.d

Jesus said at one time, "It is not meet to take the children's bread and give it to dogs."e This saying applies to all the dispensations that has been brought forth to the children of men from the days of Adam until now.

I wish the congregation to understand in connection with my sayings thus far, that the Latter-day Saints believe in God the Father, in Jesus Christ His son, in the Holy Ghost[,] God's minister, f and in the Celestial Law, or, in other words, the ordinances of the House of God, which, if obeyed, are calculated to save intelligent beings, exalt them, and bring them back into the presence of their God.g

I will tell you what I believe still further than this; though I do not pretend to say that the items of doctrine, and ideas I shall advance are necessary for the people to know,g† or that they should give themselves any trouble about them whatever. I believe in the eternities of worlds,h saints, angels, kingdoms, and gods: In eternity without beginning. I believe the gods never had a beginning,i neither the formation of matter, and it is without end; j it will endure in one eternal round, swimming in space, basking, living, and moving in the midst of eternity. All the creations are in the midst of eternity, and that is one eternity, so they move in one eternal round.

Consequently, when you hear philosophers argue the point how the first god came, how intellegence came, how worlds came, and how angels came, they are talking about that which is beyond their conception; j†, 1 about that which never was, and never will be worlds without end. It manifests their folly. It shows they know nothing of such matters; and if they do know some things they have a right to know, there are things they have no right to know. This applies to all classes of mankind.

These are my views with regard to the gods, and eternities. Do you wish I should particularize?

Then, can you by any process of reasoning or argument, tell whether it was an apple that bore the first seed of an apple, or an apple seed that made the first apple? Or, whether it was the seed of a squash that made the first squash, or a squash that bore the first squash seed? Such abstruse questions belong to the philosophy of the world; in reality there never was and never will be a time when there was not both the apple and the apple seed.

(You must be patient with me, as I am not well enough to preach to such a large congregation in the open air, and labor onward without ceasation; you must allow me to take my own time.) I will proceed a little further with my preliminaries before I commence my subject. Inasmuch as I have taken the ground that there never was a beginning, nor end — I wish to say further; there is an eternity of elements, and an eternity of space and there is no space without a kingdom; neither is there any kingdom without a space.k Were the best mathematician to multiply figures from the time he first commenced to learn at five or ten years of age, until he is one hundred years old, or until he has exhausted the capacity of figures known to man, he can then tell no more about the number of the creations of God in comparison than a mere child who knows nothing whatever of figures.l There is no beginning, no end; there is no bounds, no time, when the elements will cease to be organized into bodies with all the variety you have a faint specimen of on this Earth.

There are philosophers who believe that this Earth upon which we stand has been in existence for millions of ages. I wish to advance a few items that will open the minds of these philosophers, that they may be like well instructed scribes who treasure up in their hearts the mysteries of the Kingdom of God, the Principles of Eternity. Those who wish to be taught eternal principles, and become true philosophers[,] their minds can reach forth into the unlimited fields of eternity and still discover no end to the boundless expanse, and to its fullness.

There is no necessity of creating a world like this and and (sic) keeping it in one unalterable state or condition for the express purpose of bringing intelligent beings upon it, while there is an

eternity of matter yet to be organized; and when we have lived as long as the best mathematicians among you can figure by millions, billions, trillions, etc., when [you have] exhausted all your wisdom and knowledge, and figures[,] you are then in the midst of eternity where you began.

A true philosopher wishes to grow, and increase continually; he wishes his mind to expand and reach forth, until he can think as God thinks; as angels think, and behold things as God beholds them.m

You recollect I told you in the commencement, I should talk about things that did not particularly concern you and me; but the people want to hear something in advance of their present knowlege; they want to find out if there is anything more for us to learn. When you have lived through eternities to come, learning continually, you may then inquire, "Brother Brigham, is there anything more for me to learn." My reply to such an inquiry would be, yes there is an eternity of knowlege yet to learn.n, 2

Search after wisdom, get knowlege, and understanding, and forget it not; and be not like the fool whose eyes are in the ends of the Earth, or like the misers who are around us here; they are so craving, and anxious after property, that if they saw a picayune on the wall opposite to me there, they would run over forty dollars to secure that picayune; their eyes are on earthly riches to the neglect of riches that are more enduring.o

There are a great many persons who are so anxious to learn about eternity, gods, angels, heavens, and hells, that they neglect to learn the first lessons preparatory to learning the things they are reaching after. They will come short of them.p

I wish to speak a few words about the Bible as I have hinted at it. The Ordinances of the Kingdom of God on the Earth are the same to the children of Adam from the commencement to the end of his posterity pertaining to the carnal state on this Earth, and the winding up scene of this mortality.q With regard to the Bible[;] we frequently say, we believe the Bible, but circumstances alters cases, for what is now required of the people may not be required

of a people that may live a hundered years hence. But I wish you to understand, with regard to the Ordinances of God's House to save the people in the Celestial Kingdom of our God, there is no change from the days of Adam to the present time, neither will there be until the last of his posterity is gathered into the Kingdom of God.

Those who are not acquainted with our doctrine are astonished, and say, "That is strange indeed; we thought no such thing as preaching Faith, Repentance, and Baptism was practiced in ancient, or Old Testament times."r I can tell you that no man from the days of Adam, no woman from the days of Eve to this day, who have lived, and who are now living upon the Earth will go into the Kingdom of their Father and God, to be crowned with Jesus Christ, without passing through the same Ordinances of the House of God, you and I have obeyed.s I wish you distinctly to understand that.

There are many duties, and callings spoken of in the scriptures, and there are many not written, those for instance which are handed out to you by your President as circumstances require. Those imposed by the President of the Church of God, or by the president of any portion of it, are duties as necessary to be observed as though they were written in the Bible; but these requirements, duties, callings etc. change with the circumstances that surround the people of God. But when you speak of the system of Salvation to bring back the children of Adam and Eve into the presence of our Father and God, it is the same in all ages, among all people, and under all circumstances worlds without end[.] Amen.

I think these preliminaires will satisfy me, and I feel prepared to take my text; it is the words of Jesus Christ, but where they are in the Bible I cannot tell you now, for I have not taken pains to look at them. I have had so much to do, that I have not read the Bible for many years. I used to be a Bible student; I used to read and study it, but did not understand the spirit and meaning of it; I knew well enough how it read. I have read the Book of Mormon, the book of Doctrine [and] Covenants, and other revelations of God which [He] has given to His people in latter times; I look at them, and contrast the spirit and power of them with my faithfulness. My clerks know

how much time I have to read, it is difficult for me to snatch time enough even to eat my breakfast and supper, to say nothing of reading. I tell you my text is in the Bible and reads as follows. "And this is Life Eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent."t I will now put another text with this and then offer a few remarks, it is one of the sayings of the Apostle Paul. "For though there be that are called gods, whether in Heaven, or in Earth (as there be gods many and lords many) but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by him."u This God is the Father of our Lord Jesus Christv and the Father of our spirits.w I feel inclined here to make a little scripture. w† (Were I under the necessity of making scripture extensively I should get Brother Heber C. Kimball to make it, and then I would quote it. I have seen him do this when any of the Elders have been pressed by their opponents, and were a little at a loss; he would make a scripture for them to suite the case, that never was in the Bible, though none the less true, and make their opponents swallow it as the words of an Apostle, or one of the Prophets. The Elder would then say, "Please turn to that scripture, gentlemen and read it for yourselves." No they could not turn to it but they recollected it like the Devil for fear of being caught.w‡) I will venture to make a little [scripture]. This God is the God and Father of our Lord Jesus Christ precisely as He is our Fatherx varying from mortality to immortality, from corruptible to incorruptible,y and that is all the difference. He is the God and Father of our Lord Jesus Christ, both bodyz and spirit;ba and He is the Father of our spirits,bb and the Father of our flesh in the beginning.bc You will not dispute the words of the Apostle, that He is actually the God and Father of our Lord Jesus Christ, and the Father of our spirits[.]bd You may add these words to it, or let it alone, it is all the same to me, that He is not only the Father of our spirits, but also of our flesh,be He being the founder of that natural machinery through which we have all obtained our bodies.

Do you wish me to simplify it? Could you have a father with-

out having a grandfather; or a grandfather without having a great grandfather?bf I never heard of [but] one circumstance that varied from this rule, and that was a son of the Emerald Isle who said he was born of one of his aunts.bg Does this unlock to your understandings how the Lord Almighty is our natural Father; He set the great machine to working. If you cannot see this truth now, you will if you are faithful, and patient.

I will now quote another scripture. "And hath made of one blood all nations of men for to dwell on all the face of the Earth, and hath determined the times before appointed, and the bounds of their habitations."bh From these words we understand that God has made of one blood all the inhabitants that are upon the Earthbi [— all] that has been, and that will be in the future will be of the same blood as those that have been. Do you believe that scripture? I do with all my heart. I believe we are all of one flesh, blood, and bones. We are made of the same matter, the same elements, we have sprung from one mother, Earth.bj Matter was brought together from the vast eternity of it that exists, and this terra firma upon which we stand was organized,bk then comes the world of mankind, the beasts, fishes, fowls, and every living thing to dwell upon the Earth after its kind; and vegetation of every kind to support the animal life upon it, until the organization of this world was perfected in all its variety;bl being brought from the eternity of matter, and prepared for intelligent beings to dwell upon, wherein to prepare themselves to dwell eternally in the presence of their Father and God.bm Those who keep this their second estate,bn and do honor to their being, and answer the design of their creation, shall be exalted to inhabit the Earth, and live upon it when it shall be Celestial, and brought back into the presence of God, there to dwell forever and ever.bo

Before I proceed any further, I will ask a question. And I would like you men, and women of intelligence, to understand and watch well, to see if I keep the thread of truth, whether I preach to you according to the law, and the testimony, according to the words of the Prophets, of Jesus Christ and his Apostles, and according to the words of angels.bp Mark ye well my sayings, and see if you can

pick any flaw in them. If you think you can so do, when you come to the proper place to be corrected, you may then receive instructions that will do you good. The question I wish to ask is simply this; and I put it to all the Elders of Israel, and to all the men and women of intelligence in Israel which pertains to the Kingdom of God on Earth; and if the whole world were before me I would ask them the same question. Can any man, or set of men officiate in dispensing the laws, and administering the ordinances of the Kingdom of God, or of the kingdoms and governments of the world legally, without first obeying those laws, and submitting to those ordinances themselves. Do you understand me? If a foreigner wishes to become a citizen of the United States he must first become subject to this government; must you not first acknowlege and obey the laws of this government? Certainly you must.

Then, to apply this to the Kingdom of God on Earth, and ask yourselves if any man has the power, the influence[,] the right, the authority, to go forth and preach this gospel, and baptise for the remission of sins unless he himself has, in the first place, been baptised, ordained and legally called to that office?bq What would the Elders of Israel and every other sensible man say to this? They would all decide at once with me, that no man can lawfully officiate in any office in the Kingdom of God, or in the governments of men, he has not been called to, and the authority of which has not been bestowed upon him. I am not going to talk a thousand things to you, but I wish to tell you a few, and desire you to understand them, and connect them together.

There are a few more questions I would like to ask, for the simple reason of bringing the minds of the people to bear upon certain items of principle, and the philosophy of the Kingdom of God on Earth, that they may know how heavenly things are. But I will pass on, and notice some of the texts I have quoted. Before I proceed however, I will put one more question, at the same time I wish you [to] bear in mind the one I have just asked, do not forget th[at] no man has authority to officiate in the ordinances of heavenly or earthly governments only so far as he has obeyed them himself.

Now to know the only wise God and Jesus Christ whom He has sent, will put the man, woman[,] congregation, or nation in possession of Eternal Life.br Are the hearts of the Latter-day Saints prepared to have Eternal Life given to them enmass, and say there shall be no more apostacy, but bring them all up that they may know and understand the Gods, Eternities[,] Creations, Heavens, Hells, Kingdoms, Thrones, Principalities, and Powers?br† It cannot be done. The sheep and goats are together;bs the wheat and the tares are growing together;bt the good and the bad are mixed; and they must so remain until the time when Jesus Christ will say, "gather my sheep into my fold; gather my wheat into my garner, and let the tares, and chaff, and stubble be burned.["]bu That is not yet.

Now if you believe what you have heard me say you will believe there is lords many, and gods many; and you will believe that unto us, the inhabitants of this Earth there is but one God with whom we have to do;bv and according to the tenor of the Bible, we believe there are many[,] very many who have entered into Power, Glory, Might, and Dominion,bw and are gathering around them Thrones, and have power to organize elements, and make worlds,bx and bring into existence intelligent beings in all their variety, who if they are faithful and obedient to their calling and creation will in their turn be exalted in Eternal Kingdoms of the Gods.by Do you believe that? You and I have only one God to whom we are accountable, so we will let the rest alone, and search after the one we have to do with;bz let us seek diligently after Him, the very being who commenced this creation. (asked blessing on bread)

We will now make our inquiries with regard to our position with the God with whom we have to do. You will please recollect all ye Elders in Israel, for I want you to be instructed, by my remarks, that you may not fall into errors, that you have tested the question in your own minds with regard to the rights of officiating in ordinances. Now I wish to ask you if you have any conception or idea as to the creation of the world? "Oh yes," you reply, "A great many of us have a tolerable idea of it, but still there are mysteries we do not understand; there are some things in the Bible about the creation

that seem to be dark: we have learned some things in this Kingdom we do not understand, and that do not correspond with the reading of the Bible."ca Let me open the eyes of your understanding.

There has never been a time when the creations of worlds commenced, they are from eternity to eternity in their creations and redemption.cb After they are organized they experience the good and the evil; the light, and the dark, the bitter and the sweet, as you and I do. There never was a time when there were not worlds in existence as this world is, and they pass through similar changes in abiding their creation preparatory to exaltation. Worlds have always been in progress, and eternally will be.

Every world has had an Adam, and an Eve: named so, simply because the first man is always called Adam, and the first woman Eve;cc and the Oldest Son has always had the privilege of being Ordained, Appointed and Called to be the Heir of the Family, if he does not rebel against the Father, and he is the Saviour of the family.cd Every world that has been created, has been created upon the same principle. They may vary in their varieties, yet the eternity is one; it is one eternal round.ce These are things that scarcely belong to the best of this congregation. There are items of doctrine, and principles, in the bosom of eternity that the best of the Latter-day Saints are unworthy to receive.cf If the visions of their minds were opened to look into the vast creations, and gaze upon the Power, and Glory, and Goodness, and Exaltation of the Gods they would exclaim; "Wo is me[,] I am undone, I am of unclean lips."cg

But we will look at it a little. Do any of you know anything about the creation of this world? "Oh yes, we understand a good deal about it from the account given in the Bible." So you read in the Bible of there being three persons in one god;ch many religionists in the world believe in a three [in] one god, however, I do not wish to spend time to deliberate upon the notions adopted by the sectarians, the world is full of them. There are lords many and gods many according to the Bible;ci it does not contradict the doctrine, neither can you find a single passage that does away with that idea.cj, 3

But let us turn our attention to the God with which we have to do. I tell you simply, He is our Father;ck the God and Father of our Lord Jesus Christ,cl and the Father of our spirits.cm Can that be possible? Yes, it is possible, He is the Father of all the spirits of the human family.4

All things are first made spiritual,cn and brought forth into His kingdom. The spirits of all the human family were begotten by one Father. Now be watchful, for if I have time, and feel able, I shall communicate something in connection with this you are not expecting. Yes, every son and daughter of Adam according to the flesh can claim one parentage; the Heathen, and the Christian, the Jew and the Gentile, the high and the low, the king and the beggar, the black and the white, all who have sprung from Adam and Eve have one father.co "Then you make it out we are brethren and sisters." Certainly for the whole human family are made of one blood of the same material; they are all begotten and brought forth by one parentage, and from one generation to another they are of one flesh and blood, and of one kindred.cp The God and Father [of] our Lord Jesus Christ is the Father of our spirits.

I began at the end, and shall probably finish at the beginning of my discourse; but it is no matter which end a man begins at, for the first shall be last, and the last first;cq which proves it is one eternal round; it is one eternity. Eloheim looks round upon the eternity of matter, and said to His associates, and those that He was pleased to call upon at that time for His counselors, with regard to the Elements[,] Worlds, Planets, Kingdoms and Thrones; said He, "Yahovah Michael, see that Eternal Matter on all sides, this way and that way; we have already created Worlds upon Worlds, shall we create another World? Yes, go and organize the elements yonder in space";cr not empty space for there is no such thing,cs once in a while, earth quakes, and the extensive destruction of combustible matter by fire will come nigh making empty space for perhaps the millionth part of a second. "Yahovah Michael go and create a world, make it, organize it, form it; and then put upon it everything in all the variety that you have see[n], that you have been in the habit of

being associated with in other worlds, of beasts, birds, fowls, fish, and every insect, and creeping thing, and finally, [when] the whole eternity of element is full of life, bring it together and make of it living creatures."ct

Yahovah Michael goes and does as he is told.cu, 5 What I am now going to tell you, will no doubt astonish the whole of you. When Yahovah Michael had organized the world, and brought from another kingdom the beasts[,] fish, fowl, and insects, and every tree, and plant with which we are acquainted, and thousands that we never saw, when He had filled the Earth with animal and vegetable life, Michael or Adamcv goes down to the new made world, and there he stays.

Do you suppose he went there alone. Moses made the Bible to say his wife was taken out of his side,cw was made of one of his ribs. I do not know anything to the contrary of my ribs being equal on both sides. The Lord knows if I had lost a rib for each wife I have, I should have had none left long ago. Some try to say how many wives the Governor of Utah has, but if they can tell, they can tell more than I can, for I do not know how many I have; I have not counted them up for many years. I did not know how many I had before I left the United States I had so many. I heard that I had ninety. Why bless your souls, ninety is not a beginning. You might ask me if I have ever seen them all; I answer no; I see a few of them I pick up myself here. I have lots, and scores I never see nor shall not until the morning of the resurrection.cx

Now about the rib. As for the Lord taking a rib out of Adams side to make a woman of, He took one out of my side just as much. cy, 6

"But, Brother Brigham, would you make it appear that Moses did not tell the truth?"

No not a particle more than I would that your mother did not tell the truth, when she told you that little Billy came from a hollow toad stool. I would not accuse your mother of lying, any more than I would Moses; the people in the days of Moses wanted to know things that was not for them,cz the same as your children

do, when they want to know where their little brother came from, and he answered them according to their folly, the same as you did your children.

Now some will be ready to say, "We always heard these Mormons did not believe the Bible." I believe all the truth that is there and that is enough for me, and for you to believe.da

"Then the Lord did not make Adam out of the dust of the earth."db

Yes he did, but I have not got to that part of my discourse yet. Adam was made of the dust of the earth.

"Was he made of the dust of this earth."

No[,] but of the dust of the earth where on he was born in the flesh;dc that is the way he was made; he was made of dust.

"Did the Lord put into him his spirit."dd

Yes, as the Lord put into you your spirit, he was begotten of a father, and brought forth as you and I were; and so are all intelligent beings brought forth from eternity to eternity. Man was not mad[e] the same as you make an adobe to put in a wall.de Moses said Adam was made of the dust of the ground, but he did not say of what ground. I say he was not made of the dust of the ground of this Earth, but he was made of the dust of the earth where he lived, where he honored his calling, believed in his Saviour, or Elder Brother, and by his faithfulness, was redeemed, and got a Glorious Resurrection.df All creatures that dwell upon this Earth are made of the elements that compose it; which are organized to see if they will abide their creation, and be counted worthy to receive a resurrection. "What[,] every flesh."

Yes every flesh, for all flesh pertaining to this world is made of the dust of this Earth;dg it is all made from the same material, according to the will and pleasure of Him who dictates all things. Our bodies are composed of the same material that composes this Earth; they are composed of the water, air, and solid earth, either of which will resolve back to their native fountain.

How many elements are there I do not know anymore than you. They have never all been classified by science, though scientific

gentlemen have tried to do it.

I tell you more, Adam is the Father of our spirits.dh He lived upon an earth;di he did abide his creation, and did honor to his calling and Priesthood, and obeyed his Master or Lord, and probably many of his wives did the same,dj and they lived, and died upon an earth, and then were resurrected again to Immortality and Eternal Life.dk

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"Did he resurrect himself," you inquire. I want to throw out a few hints upon the resurrection as it seems to come within the circuit of my ideas whether it ought to come within the circuit of my remarks or not. I believe we have already acknowledged the truth established that no person can officiate in any office he has not been subject to himself and been legally appointed to fill. That no person in this Kingdom can officiate in any ordinance he himself has not obeyed; consequently no being who has not been resurrected posesses the Keys of the Power of Resurrection.dl That you have been told often. Adam therefore was resurrected by some one who had been resurrected.

I will go a little further with this lest some of you will be querying, doubting, and philosophizing this away. It is true, Jesus said "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."dm I do not doubt the power of Christ; but did he prove that in his resurrection? No. But it is proved that an angel came and rolled away the stone from the door of the sepulchre, and did resurrect the body of the Son of God.dn

"What angel was this."

It is no[t] for me to say. I do not know him. If I ever did know him it is so long since I have entirely forgotten who it was. That Jesus

had power to lay down his life, and power to take it up again I do not dispute. Neither do I dispute, but what an angel came, that was sent by the father of our Lord Jesus Christ, to role away the stone from the sepulchre, and resurrect the Son of God. Suffice it to say that he was some character who had himself been resurrected.

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from the sepulchre, and resurrect the Son of God. Suffice it to say that he was some character who had himself been resurrected.

"Is there any further proof with regard to this sacred order of the Kingdom of God on the Earth."

Oh yes, you can find it in all the scriptures. For instance when the Saviour appeared to Paul of Tarsus, on the road, in answer to the question, "Lord what wilt thou have me do," he was told to go into the city of Damascus, and it should be told him there what to do. In the mean [time] one Ananias was sent to him, who Baptized and Ordained him.do Jesus would not do this, because he had servants on Earth whose special duty it was to administer these ordinances.

Again the angel that appeared to Cornelius would not operate in the ordinances of the Gospel, but told him to send men to Joppa to the house of one Simon the Tanner, and call for one Peter etc. whose duty it was to do it, he being called and ordained to that power.dp Many more instances of this kind might be quoted but the above will suffice to illustrate the principle.

Now, many inquiries will be made about the Saviour, such as, "Who is he? Is he the Father of Adam? Is he the god of Adam? [']When Christ has finished his labor and presented it to his father, then he, Adam will recieve a fullness.['"]dq That is all easily understood by me. He cannot receive a fullness of the kingdoms He has organized until they are completed. If He sends His servants off to the right and to the left to perform a certain labor[,] His kingdom is not complete, until His ministers have accomplished everything to make His kingdom complete and returned home again.

Many inquire, who is this Saviour? I will tell you what I think about it, and as the [Southerners] say I reckon, and as the Yankees say I guess; but I will tell you what I reckon. I reckon that Father Adam was a resurrected being,dq† with his wives and posterity, and in the Celestial Kingdom they were crowned with Glory[,] Immortality and Eternal Lives, with Thrones, Principalities and Powers: and it was said to him[, "]It is your right to organize the elements; and to your Creations and Posterity there shall be no end, but you

shall add Kingdom to Kingdom, and Throne to Throne; and still behold the vast eternity of unorganized matter.[”]dr

Adam then was a resurrected being;ds and I reckon, (sic)

Our spirits and the spirits of all the human family were begotten by Adam, and born of Eve.dt

“How are we going to know this?”

I reckon it.dt†, 11

And I reckon that Adam came into the Garden of Eden, and did actually eat of the fruit that he himself planted;du and I reckon there was a previous understanding, and the whole plan was previously calculated, before the Garden of Eden was made, that he would reduce his posterity to sin, misery, darkness, wickedness, wretchedness, and to the power of the Devil, that they might be prepared for an Exaltation, for without this they could not receive one.dv

I reckon that all things were first made spiritual preparatory to the natural organization.dw “What was the use of all this[,] could not spirits be happy?” Yes as far as they could. These Indians that roam upon the plains, and upon the mountains are comparatively happy in their degraded condition, because they do not know the comforts of civilized life. They can lay upon the ground; pull up sage brush to form a temporary shield against the cold, and get plenty of lizards, and crickets to eat, and they are happy. We would want a comfortable house to live in and something comfortable to eat; something that is suited to our nature, ability, taste, and appetite. We would not be happy and satisfied short of that. So our spirits are as happy as they know how to be. Were you now to live without a house you could not be happy; neither could the spirit be happy without a tabernacle which is the house of the spirit.dx Whe[n] the spirit enters the body it is pure, and good,dy and if the body would be subject to the spirit it would always be taught to do the will of the Father in Heaven.dz But the spirit is interwoven with the flesh and blood; it is subjected to the body, consequently Satan has power over both.ea I reckon the Father has been through all this.eb

Do you recollect what I told the brethren who came across the plains this season,ec when they were perplexed by their oxen; and

were calling upon God to give you grace to perform the labor which lay before you, He could not sympathize with you, or know the nature of your trials if He had not passed through the same Himself. ed He knew just as much about crossing the plains, and the trials connected with it as any of us.

The inquiry will arise, among those who are strenuous, and tenacious for the account given by Moses, as to Adam.

"Did not Adam die."

Yes he died.

"Does not the Bible say he died."

I do not know nor care,ee but I think it would be hard I think to find where he died; or where Moses diedef, * though I have no doubt Moses died, and Adam also; how? Just as you and I have to die, and be laid away in the bowels of Mother Earth;eg that, however, Moses did not see fit to tell us.

Adam planted the Garden of Eden,eh and he with his wife Eve partook of the fruit of this Earth, until their systems were charged with the nature of Earth,ei and then they could beget bodies, for their spiritual children.ej If the spirit does not enter into the embryo man that is forming in the womb of the woman, the result will be false conception, a living, intelligent being cannot be produced. Adam and Eve begat the first mortal bodies on this Earth, and from that commencement every spirit that was begotten in eternityek for this Earth will enter bodies thus prepared for them here, until the winding up scene, and that will not be until the last of these spirits enters an earthly tabernacle.

Then I reckon that the children of Adam and Eve married each other; this is speaking to the point. I believe in sisters marrying brothers, and brothers having their sisters for wives. Why? Because we cannot do otherwise. There are none others for me to marry but my sisters.

"But yo[u would] not pretend to say you would marry your father and mothers daughter."

If I did not I would marry another of my sisters that lives over in another garden; the material of which they are organized is just

the same; there is no difference between them, and those who live in this garden.el Our spirits are all brothers and sisters, and so are our bodies; and the opposite idea to this has resulted from the ignorant, and foolish traditions of the nations of the Earth. They have corrupted themselves with each other, and I want them to understand that they have corrupted their own flesh, blood, and bones; for they are of the same flesh, blood, and bones, as all the family of the Earth.em

I am approaching the subject of our marriage relations Brother Hyde lectured upon, but I shall not have time, or strength to say much about this. But, I reckon that Father Adam, and Mother Eve had the children of the human family prepared to come here and take bodies; and when they come to take bodies, they enter into the bodies prepared for them, and that body gets an exaltation with the spirit, when they are prepared to be crowned in Father[']s Kingdom.en

"What, into Adam's Kingdom?"

Yes.eo

As to my talking what I want to say at this time I shall not do it. I am exhausting myself; I have to speak loud, and it is hard labor.

I tell you, when you see your Father in the Heavens, you will see Adam;ep when you see your Mother that bore your spirit, you will see Mother Eve.eq And when you see yourselves there you have gained your Exaltation;er you have honored your calling here on the Earth; your body has returned to its mother Earth; and somebody has broken the chains of death that bound you, and given you a resurrection.

How are you going to get your resurrection? You will get it by the President of the Resurrection pertaining to this generation, and that is Joseph Smith Junior. Hear it all ye ends of the Earth; if ever you enter into the Kingdom of God it is because Joseph Smith let you go there. This will apply to Jews and Gentiles, to the bond, and free; to friends and foes; no man or woman in this generation will get a resurrection and be crowned without Joseph Smith says so. The man who was martyred in Carthage Jail [in the] State of

Illinois holds the Keys of Life and Death to this generation.es He is the President of the Resurrection in this Dispensation and he will be the first to rise from the dead. When he has passed through it, then I reckon the Keys of the Resurrection will be committed to him. Then he will call up his Apostles. You know I told you last conference I was an Apostle of Joseph Smith;et and if faithful enough I expect Joseph will resurrect the Apostles; and when they have passed through the change, and received their blessings, I expect he will commit to them the Keys of the Resurrection, and they will go on resurrecting the Saints, every man in his own order.

I want to say a little more about marriage relations, so that you may understand what my views are. When you get your resurrection, you are not yet exalted; but by and by, the Lord Jesus Christ, our Elder Brother,eu the Saviour of the world, the Heir of the Family;ev when he has put down Satan,ew and destroyed death; then he will say, come let us go home into the presence of the Father.

What will become of the world then? It will be baptized with fire.ex I[t] has been baptized with water,ey and it will then be cleansed by fire,ez and become like a sea of glass, fa and be made Celestial; fb and Jesus Christ our Elder Brother will take the whole Earth, with all the Saints and go with them to the Father fc even to Adam; fd and you will continue to receive more and more Intelligence, Glory, Exaltation, and Power. fe

I want to tell you a thing with regard to parents, wives, brothers and sisters etc. The time will come when it will be told where this man, and that woman shall be placed; The real blood of Joseph will be selected out from among the tribes of Israel, and every man, and woman will be put in their places, and stand in their order where the Lord designs them to be. ff When you get back into the presence of God, and the Lord should say [“]Who have you brought with you?[”] Your reply would be, [“]My wife and children;[”] but in reality you have only with you your brothers and sisters. ff† The Father would say, “These are my children.[”] When you meet your Father in Heaven you will know Him, and realize that you have lived with Him, and rested in His bosom for ages gone passed,

and He will hail you as His sons and daughters, and embrace you, and you will embrace Him, and ["]Hallelujah[,] thank God I have come to Father again, I have got back home["] will resound through the Heavens. There are ten thousand things connected with these ideas. You see the human family of every shade of color between black and white. I could stand here and tell you what I reckon but it would take an age for me to tell you all there is about it.

We have all come from one father even Adam, both the black and the white, the grizzled and the gray; fg the noble, and the ignoble; and the time will come, when they will all come back again into His presence. When they have behaved themselves, and proved faithful to their calling, and to their God the curse will be removed, from every class, and nation of men that desires to work the work of God. fh This [has] been told you[,] that saviours would come upon Mount Zion, and judge the Mount of Esau. Let me read it for you, ["]There shall saviours come upon Mount Zion, and Save the Mount of Esau.["] fi What does gentile signify? Disobedience. What does Israel signify? Obedience. What is the name of the first man[?] Adam, which signifies first man, fj and Eve signifies first woman. And when Michael the Archangel shall sound his trump fk and the Ancient of Days shall come, fl all things that we have once been familiar with will come back again to our memory.

In our marriage relations here we are marrying our brothers, and our sisters. fl† As to a man having more wives than one, this is startling indeed to the traditions of the people. With regard to it being the law of the Lord for a man to have only one wife, or for a man to have no wife[,] it is no such thing, fm all that rests in the traditions of the people, and in the doings of legislative bodies; that is all there is about wives in the world as to their having many or none. It is corruption for men to deny the truth; for men to work iniquity, to defile themselves, and to betray the innocent.

If there are any of my friends who do not belong to the Church here, I want to tell you one thing. I will take all the sin there is before God and angels in men having one wife, two wives, ten, or fifty wives, fn that will use them well, upon my own shoulders, if

they will acknowlege them, support them, raise children by them, and bring them up as well as they know how; I say I will take all the sins there is in this, of the whole of the Latter-day Saints, and place them with one sin of you poor devils, who when you were young men courted that poor innocent girl, and made her believe you would marry her, then got her in the family way and left her to the wide world, you poor curses. This one sin of yours will weigh down all the sins of the Latter-day Saints together, and go down about enough for you to be damned in the bottomless pit; while the Elders of Israel will be exalted among the Gods. There are scores, and hundreds, and thousands of these poor girls upon the streets of the cities of the United States.

["]Why Governor did you ever see any of them?["] Yes lots of them; in that neighborhood, and in the other neighborhood[.] I have found respectable families, where a young mechanic, a merchant, a lawyer, or a farmer, or some other poor miserable wretch fit for nothing but the fire of Hell, would insinuate themselves into the family[,] court the daughter, win her affections, deceive her, and then forsake her, and then boast of your achievements and rejoice over your success; but weep and howl for the miseries that shall come upon you, you poor damned wretches. I want to cut their damned throats and I will if I catch any of them doing it here. fo I should hold myself guilty before God and angels if I did not sweep the Earth of such a wretch. I will not ask the Lord to do a dirty trick I would not do myself. fp Let them prowl around my daughters, and I will slay them, yes, as fast as I can come to them. What more will I do? When I find a young woman caught in this snare, I will take her to my house, and say, you shall have a home with me and my family.

I only know these iniquities by observation[.] I was never of such sins; the wickedest day I ever saw I would not betray an innocent female, but instead of prostituting them, I would tell them how to do right, and teach them the way of Life and Salvation, and see them safe in the Kingdom of God if they would obey my counsel. But you will take a poor helpless, innocent creature, and lead the

unsuspecting victim nigh to the alter of marriage, and then ruin the innocent lamb[,] you poor cursed gentiles, go and weep, and howl. In New York alone there is over eighteen hundred prostitutes licensed in that city, to corrupt themselves for Hell; and I want to tell every man that is going to Hell, that it is full of such creatures, so full that their elbows stick out of the windows. fq

Instead of creating such an awful state of society as this presents, we take to ourselves wives, acknowlege them, raise their children, school them, and try to teach them the way of Salvation. Let me tell you what they should [do] in the city of New York, that holy, that righteous city, and to other cities, where there are thousands of licensed house[s] of ill fame, besides thousands of private ones that are not licensed but go under different appelations. They should set fire to every poor filthy debaucher, and collect, the illegitimate children, as the[y] are called, that are running in the streets, and wash them, and school them, and teach them righteousness, and not suffer them to mingle with those that mingle unlawfully together. Also take the women, and wash them, clean, and put them to work, at spinning[,] weaving, and at other useful employment in the country. As they now exist they want to die[,] they have lost their character, and nothing appears in the future for them but a life of wretchedness of the lowest grade. There are thousands of these poor women who would bless the first person who would kill them. They do not wish to kill themselves, but live they must and disguise their real feelings.

Let the world cleanse themselves before they talk about Utah; and when they get sanctified, and become purer than we are, they may come and give us a few [lessons] upon purity. It is a subject I do not wish to name, but in my remarks I seemed to run on to it, and could not well avoid it.

I wish you to understand well the position I have taken, and the nature of the remarks I have made. Profit by them, both saints and sinners. You have had things laid before you that does not belong to the world, nor to men and women, who calculate to apostatize. They belong to the wise; to those who are serving God with all

their hearts. fq† Now let me say to the wicked in heart, you cannot remember a word of this discourse unless you remember it in the Lord. I might reveal all there is in eternity, and those who have not their hearts on righteousness would know nothing about it, nor be in the least instructed.

I commenced with Father Adam in his resurrected state, fr noticed our spiritual state, fs then our temporal, or mortal state, ft and traveled until I got back to Father Adam again. fu After considering all this[,] what have you seen that make[s] it appear we are not brethren and sisters[?] Does it appear that we are not because we are commanded to multiply and replenish the Earth? fu† You think when you run into grand children and great grand children etc. that by and by there will be no connection. They are just as much connected in spirit and body, in flesh, blood, and bone, as your children are that you bear off your own body.

This is something pertaining to our marriage relation. The whole world will think what an awful thing it is. What an awful thing it would be if the Mormons should just say we believe in marrying brothers and sisters. fu‡ Well we shall be under the necessity of doing it, because we cannot find anybody else to marry. The whole world are at the same thing, and will be as long as man exists upon the Earth.

I feel as though I had said enough. I have talked long enough for my own good; and we shall bring our Conference to a close. If there is anything to be done or 8 (sic)

I would bless you all so that you would be saved if I had the power — I have the power to bless all the faithful and I do bless you in the name of Jesus Christ. Amen.

John Pulsipher Account:

10 o'clock A. M.

Orson Hyde preached in the house and George A. Smith outside — Judge Phelps spoke of the text of knowing God and Jesus whom he has sent — also that a ship load of officers and soldiers converted and are in the Russian war — Mormons on the Black Sea.

2 o'clock P. M.

Meeting out doors — President Young said: We believe in God the Eternal Father, Jesus Christ his Son and the Holy Ghost, God's minister. The Gods are Eternal, there never was a beginning. They always existed. Philosophers have tried to study out how the first Gods came. I want to ask them a question: Which was first, a squash or apple that produced the seed — or was it the seed that produced the squash or apple? Which was first. They can't tell — So they need not rack their brain with it — there never was a time but what both existed. No man from the days of Adam to the end of the world will ever be saved unless they go through the same ordeal that we do — There never was any other way to salvation. Text was: to know the only true and wise God is Eternal Life — To know this a person must have Eternal Life.

God is the father of all the spirits of all the people of this world — he is the father of the bodies also of the first inhabitance of the Earth also the father of the body of Jesus Christ.

The first people of the Earth was no more made of the dust, than we are — I would not make out that Moses lied, by no means. But we are made of dust as much as Adam was. So are our cattle. They are formed or created from the elements all of which are necessary to produce animal or vegetable life — as the dust of the Earth will produce grass and cattle will eat grass and increase.

Every person must have a father and mother or they could not be. So we had a grandfather or we would have had no father, and our grandfather had a father and grandfather and great-great-great-great-greatgrandfather so far back there is no beginning — They always existed on some world — and when this world was made — our God who is Adam fv came and commenced the peopling of it — Though He is God and had lived and died and been resurrected on some other planet — and obtained his exaltation fw and begat the Spirits of children fx enough [to] people this world he came down — and brought some of the animal and vegetable productions of some other world so that they might grow and increase here — He by eating the mortal fruits of the Earth, produced mortal

children fy or commenced the increase of men on the Earth which is the bodies for the Spirits to live in.

There never was a time when worlds were not created — The work of creation was always in progress.

An Adam and Eve is necessary for every world. fz The oldest Son, if faithful, is the Saviour of the familyga — There are Lords many and Gods many but the God that we have to account to, is the father of our spirits — Adamgb — All the inhabitants of the Earth are made of one flesh — whether they are black — white — blue or streaked.

Now a few words on the resurrection — A man can't resurrect himself — A person can't officiate in an office that he does not hold — Therefore a person can't resurrect others 'till he himself has been resurrected — No man or woman in this dispensation will be resurrected unless it is done by Joseph Smith Jr. as a yankee says, I guess he will be resurrected first and then he will resurrect others — A word on marriage. People would think it an awful thing if a man should marry his sister for a wifegb† — but bless your souls we all do it. We marry our sisters because we can get no others — all the women in the world are our sisters because we are all the children of one father. Our fathers and grandfathers in this world — are our brothers — that is — our spirits are brothers and will be after the resurrection — we will be as near to our father as any of our great grand fathers — they will not be ahead of us for being our fathers in this world because we will all be Brothers and all have one Father — The poor gentiles will whine about the order of marriage among the Mormons but they don't tell of their own crimes — but I know them from first to last.

What they call gentlemen will go and court and gain the affection of an innocent girl, promise to marry her — destroy her and run away and leave her a disgrace to all that know her, to mourn out her days in sorrow. That is just the character of the great men of the world — they don't take care of their children.

Take the sins of one such a man and put them in the balance against the whole of this people and they will sink him among the

damned in hell — while we, the Latter-day Saints will rise to thrones and dominions. It is not right to compare it in that way because the sins of all this people, that do right with all their wives, is not to be compared to the sins of one such a man as I have described[.] In fact there is no sin in the plurality of wives or any other doctrine of this Church unless the people do wrong.

I would bless you all so that you would be saved if I had the power — I have the power to bless all the faithful and I do bless you in the name of Jesus Christ — Amen.

Conference adjourned to the 6th of April next — Elder Kimball prayed and the crowd separated.

Thomas D. Brown Account:

Sunday afternoon: President Brigham Young delivered a discourse, equaled by none that I have ever listened to on "Space — the Eternities — of matter of duration. The Gods — Gentile Seductions and Mormon Saviors of the innocent betrayed.["] The following is the essence of his discourse:

I believe in one Eternity — no beginning no end to anything — Gods — Angels and _____ [kingdoms] never had a beginning and never will have an end:1 "No beginning no end to space — no end — no bounds — no place in time or eternity will end their formation — no end to matter — There is an eternity of matter yet to be organized: no true philosopher can count the millions of eternities yet to be made: we shall learn in all time and in all eternities: The Bible and the ordinances are the same from Adam to the end, there will be no change till the last of Adam's race is saved — the ordinances are the same — duties and callings vary as do the circumstances, but the ordinances are the same for salvation in worlds without end. Text "This is eternal life to know the only wise and true God and His Son Jesus Christ whom He has sent" — "There are Lords many and there are Gods many, and the Father of our Spirits is the Father of Jesus Christ: He is the Father of Jesus Christ, Spirit and Body and he is the beginner of the bodies of all

men: neither can you have a Father, without having a Grandfather: God hath made of one flesh, all the dwellers, or inhabitants on the whole earth, we are all formed of the same materials, from the mother Earth; those who keep their second estate will be celestialized and brought back to dwell with the Father. Can any individual officiate in any ordinances of any nature, before obeying the same and honoring them? Can any man officiate in this kingdom without first becoming a subject in the same? We'll let the numerous Gods alone, and take the one we have to do with. There is no time when worlds have not been created and exalted; there have always been an Adam and an Evegc — the first man and woman, and their oldest son is heir, and should be our Savior.gd We have one Father and we all are brethren."

Eloheim spoke, "Yehovah, Michael — see matter all around, go and organize a world." Yehovah Michaelge went and carried material: Then Michael came down with his wife, and began to people it. Michael had his body from the dust of the planet he was begotten on,gf he obeyed his Lord, was faithful and obedient, died and was resurrected,gg he did not resurrect himself. An Angel resurrected Jesus — what Angel? I know not. When Jesus has completed his work, Adam shall have a fullness:gh Adam's descent was to organize people and redeem a world, by his wife he peopled it by his first born he redeems.gi Our Spirits were happy before they had a body. An allusion to the Indians — Father Adam knew all about oxen and cattle. Adam died and was buried, where he was interred is not said.gj Physicians will tell you, men's efforts to beget will be abortive, without the spirit put in by the Father.

Adam and Eve had children in the spiritgk — and their children married — brother and sister — then the bodies followed.

Joseph Smith will be the first resurrected being in this dispensation and he will hold the keys of the Resurrection and no man can be raised without his permission, he will delegate this power. He then spoke of the final baptism of the Earth by fire — The Earth to be as a Sea of Glass. He next said something of exchange of women and children. All are the children of Father Adam. When Jesus has

done his work he will take this planet back to his Father.

"Saviours will come up on Mount Zion and save Esau[.]"

The word "Gentile" means disobedience, and "Israel" means obedience[.]

The present marriage laws and the usage of custom is folly — and worse they are the parents of "seduction" and this is worse than all the wives of the Israel of God.

Ye poor damned wretches — that left that poor girl ruined! Her own sole protectress, and the support of your unlawful offspring! By virtuous means if she can, if not by a continuance of a course worse than death and more cruel than the grave! I never ruined a woman [.]

In New York there are 18,000 prostitutes licensed by gentile authority! Philadelphia as bad. What shall we do for them? Burn up their unclean dens — these wretched holes, where such iniquity is legalized by license — take the women, cleanse and save them. Let the world cleanse themselves and cease talking about Utah. Recapitulation.

Joseph Lee Robinson Account:

Attended conference, a very interesting conference, for at this meeting President Brigham Young said thus: That Adam and Eve were the names of the first man and woman of every earthgl that was ever organized and that Adam and Eve were the natural Father and Mother of every spirit that comes to this planet,gm or that receives tabernacles on this planet, consequently we are brothers and sisters, and that Adam was God, our Eternal Father.gn This as Brother Heber remarked, was letting the cat out of the bag, and it came to pass, I believed every word, for I remembered saying to the Brethren at a meeting of High Priests in Nauvoo, while I was speaking to them under the influence of the spirit, I remarked thus, that our Father Adam had many wives, and that Eve was only one of them, and that she was our mother, and that she was the mother of the inhabitants of this earth, and I believe that also, but behold yea

there were some that did not believe these sayings of the Prophet Brigham, even our beloved Brother Orson Pratt told me he did not believe it. He said he could prove by the scriptures it was not correct. (Reported by George D. Watt / BYP, HDC; John Pulsipher / JPS, BYU Library; Thomas D. Brown / Journal of the Southern Indian Mission, 88 – 89; Joseph Lee Robinson / Joseph Lee Robinson Diary, typescript, Utah State Historical Society)

12 November 1854

For instance, there are a great many of the inhabitants throughout Christendom [who] believe that naturally, mentally and physically we [all minkind] are opposed to all the true principles of the Gods in eternity, begotten in sin, born in inequity, clothed in sin and reprobates from the beginning. Did you ever hear such doctrine as this? And if you don't bring your children and have them christened, they will go to hell. Have you ever heard this kind of doctrine before? Brother Carn was speaking of it this morning, and showing us the condition of the Christian world, in those parts, more particularly where he has been traveling. Those characters are actually taxed beyond what they are able to bear, and they have not the privilege of civil society, but are treated as unworthy of mixing with the religious folks. Is this the effect of introducing to the people the Bible, or the Book of Mormon? No, it is not, for the Book of Mormon does not teach total depravity, and there is no such doctrine taught in the revelations of Jesus Christ, ie., if the doctrine appears to you as it does to me. It is opposed to everything that God justifies. It is contrary to every principle that God ever revealed, and there is not a word nor a shadow of truth about it. (MABY)

25 April 1855

Thomas Bullock, Secretary, read the preamble and constitution of the institute. President Young: Naturally if falls my lot this evening to speak to the congregation. Probably but very little [is] known or been said with regard to this association, the Deseret Theological

Institute. The constitution is short and I believe comprises all that we could wish it to. If it is carried out I don't think there will be any lack with regard to the good order and progress of the institution, and above all things I would like to have the last clause of the constitution observed by the officers of the association and its members and have it most strenuously observed so that they may never do or speak or touch or introduce anything to the association derogatory to the instructions and spirit of our Lord Jesus Christ. If this be observed and is carefully carried out there is no danger in the world of the institution being led wrong: . . . .

I design laying before the congregation this evening some of my views that are incorporated in our constitution. To have my mind filled with the same degree of light and intelligence that I otherwise would have, I can excuse myself through the multiplicity of little things that are upon me: thousands of questions asked me every day, my mind [is] turned from one subject to another as it were like lightning and hence it is difficult to bring my mind to bear on any particular subject as I would wish to do to lay before the congregation things that would be interesting. I will say at least to myself, the foundation of my remarks this evening I wish to be placed in the minds of the congregation as the foundation of all theology, and of all knowledge, heavenly and earthly, which incorporates principalities and powers, thrones and dominions, time space and time and time again and of all eternity, and it is simply the words by the apostle when Jesus says, "This is eternal life to know thee, the only true God and Jesus Christ whom thou hast sent". It is true we might turn around and ask if evil spirits, if the prince and power of the air, Lucifer, the devil, do not know God. I will merely answer the question briefly by saying if he had known even himself, he never would have risen with the power and influence that he possesses to try and dethrone the Almighty God. If he had understood himself, the extent of his knowledge, the ability he possessed, he never would have presumed to have taken such a course. This satisfies me that he did not know God as much

as he would have done had he been obedient to his requirements. To know the only wise God as the apostle directed his speech and the influence thereof to his brethren, and to know that God aright that they serve, not in a partial manner, but to the intent that the apostle directed supposes as much as to [know] there is a God and that that God did inhabit eternity and did make the worlds, and that he is the supreme ruler of the universe whom the human family are called upon to acknowledge with their faith, with their mouths, by their acts and influence. Thousands and millions of our fellow creatures, notwithstanding the knowledge they had in the days of the apostles, opposed the work that was then commenced. They opposed the people of God from the commencement of the preaching of the gospel. Thousands knew God partially and heard his voice and saw and understood his miracles that were performed amongst them. Yet they did not know that God, whom to know is life eternal. Had they known him they never would have opposed him. This subject I realize perfectly, [in] the fullness, and the ideas and in the extent they are to be understood by men, them that incorporate all [salvation], all intelligence, all power, every knowledge of every class and of every degree we have any knowledge of. As for my explaining and setting this subject before the people in its fullness, I do not undertake the task this evening, but I wish to hint at a few leading ideas so that we may learn how to learn and know God, and what we shall know if we do know him. Still further, I wish to hint at a few of the leading principles pertaining to the knowledge of God and the influence of his spirit upon the people and they do not understand it.

In the first place to know God is a subject of [deep] interest. We turn and say it is very intricate. It is and in our feelings, it is hard for us to know our God and after we have talked about it and talked again and heard ministers preach about it, and read their writings, and the views of the best theologians of our day — we read the history of those in ancient days, their views upon the subject. We have the history, [or] a portion of the history, of this very God by

those that did actually see and sojourn with him in the flesh, did talk and eat and drink and travel and sleep with him, heard him preach, teach, and did converse with him from day to day and from month to month and from year to year. They knew him in his birth, childhood, youth, and in his ministry, and they said we are acquainted with his brothers and sisters in the flesh. And this is their God pertaining to the incarnation of this very character as far as the sonship is concerned, and the relationship and the understanding of the son to the father. We have the knowledge of that very character which if we know him and understand him is to us eternal life. We turn round (that is the enquirer) and say we do believe that Jesus Christ, the son of God, was upon the earth, but who knows the father? Well now, let me answer this question right here in simplicity, for Jesus did tell his disciples when speaking to them when he said, "he that hath seen me hath seen the father also." I turn round and say, who understood that language? Jesus says in another place, "I am in the father and the father is in me and I and my father are one, and whosoever hath seen me hath seen the father for he is in me and I in him." You know the sectarian world have explained this away and have made out that the father came and died, but if we can learn what he (Jesus) was upon the earth and in eternity, we will know what the father was. When I let these subjects rest on my mind and I contemplate upon them, I will say for your satisfaction and for mine, that when these subjects are before me and the light that I have in me, the spirit that rests on me, apparently I understand just as well what Jesus intended to convey to his apostles as I do when I talk to you and see you before me. It appears to me I understand his mind and character and who he is and who he came from. And we can learn who he is from the prophets and what character he was at the time of his incarnation and when he went to his father. But this is for you to believe or disbelieve as you please, for if I were to say who he was I have no doubt but there would be many that would say perhaps it is so and perhaps it is not. Well I am so liberal that I wish every person could have the privilege, which

they certainly enjoy, of learning Jesus Christ whom the father has sent. This can be learned by a close application to the science of theology. No man can understand theology unless that man is filled with the light of eternity. They may study till doomsday and then not understand for when they study they mix in all the superstitions of the world instead of being ruled and controled by the spirit that inhabits eternity.

If I should undertake to tell the people what I believe in my heart and what seemeth to me (I do not say it is so) but what seemeth to me to be eternal truth, how would they know unless they had the spirit of revelation to say to them whether it was a truth or an untruth.

We can read the history of Adam and Eve in the garden of Eden and that after they transgressed the Lord came along and they ran scampering away into the bushes. How did they know it was him? Just as well as my family know me, for they had lived with him and had a long experience with him. Just as soon as my family hear my footsteps they know that I am coming, and so did Adam and Eve know the footsteps of the Lord. Just as quick as they heard his footsteps they knew as well who was coming as though they had seen his face because they were acquainted with him. But this is no knowledge to you and I. He came along and said, where are you, what have you been doing? They had hid themselves. It is evident from this that they knew his footsteps, but what advantage is that to you? Would you know the footsteps of the Lord if you heard them coming into this hall from merely reading this account? The Lord is capable of coming in at that door and sitting down and [you would suppose] it was some stranger.

Well, how can we learn by reading the history of Adam and Eve to know the Lord? If you were to hear the footsteps of the Lord would you know from the history of Adam and Eve that it was the Lord coming? They knew his voice and his footsteps for they had lived with him, and been in eternity with him, and what I have upon this subject I now say: Adam had been with the Lord and had lived

with him upon an earth like this and had been faithful and overcome, and had received his body and was resurrected and was well acquainted with the Lord and was one of his mess mates. He had eaten and drank with him and had lived with him from generation to generation and in many worlds, probably while many had come into and gone out of existance. And he helped to make this earth and brought the seeds with him that you see springing up spontaneously. And when he called, the elements came rolling together.

Well you see from this that when you and I have been with and lived with the Lord we shall know his voice. If father Adam were to come into his house and you were to see him go back and forth, would you know him? No, you would never mistrust it was him unless he revealed himself. But by the time that you have lived with him as long as Adam had before he came here you will know him and recognize his footsteps, but reading the history will not teach you these things, consequently I come right down to ourselves and say we cannot know the only wise God and Jesus Christ whom he has sent. No man can have this knowledge but those to whom God reveals it. Has he revealed it to you, who he is, what he has to do with this world and the relationship that he sustains to it? You must not be astonished when I tell you that the whole world, with the exception of the Latter-day Saints for they do know something about God, but the whole world besides are as far from that knowledge as the east is from the west. Though they read it in the Bible yet it never enters into their hearts that the apostle told the truth when he said, "there is but one living and true God, the father of our spirits". Wll now who is the father of our spirits? I do not design to go into any mysteries or to take up worldly sciences to any great extent, but suppose I were to take up a few of them, I should be like the rest of you: tell what I know according to what I understand and believe. And then if I am wrong I should be glad if God or some man upon the earth would correct me and set me right and tell me what it is and how it is.

I did take the liberty to tell this once and I told it in a way that

it did not get to their understandings and I suppose I take the same course this evening and you do not understand. But you have the spirit of the Almighty with you to enable you to appreciate. Or shall I talk it right out as one man talketh and reasoneth with another and in this manner communicate to you my ideas upon the subject? For instance: we begin with the father [of] our Lord Jesus Christ and of [our] spirits. Who is he? Do you know anything about him? Can you find out who he is? Suppose we go to the scriptures and enquire there who he is. At one time he says, "I am that I am". At another time when the question was proposed by someone he replied, "I am the Lord your God". At another time he is spoken of as a "man of war," "a general," and so on. You may trace the scriptures through and you will find that he is known to one people [by] one title today and tomorrow by another, and the next day by another, and there he leaves it. If I were to set before you the principle directly to the truth and yet precisely as I understand pertaining to him with whom we have to do, I have no question or doubt but it would be opposed to your tradition and the feelings of many of you.

I will tell you what I think about some who will have something to do with us by and by, when Michael blows his trumpet and calls the world together we shall then be before him and we shall be perfectly satisfied that he can pass all the judgment that we shall want, and that the dominions of the wicked will want. And I have no doubt but the Saints that live and have lived from the days of Adam will be satisfied that he can give them kingdoms and power, thrones and dominions and influence in eternity. And when they get all that he can give they will be satisfied and say, "it's enough." If we can get to him, the Ancient of Days, whose hair is like wool, a man of age, a man of experience, and can learn of him to understand "I am that I am" we shall then hear him say, "I am your father and leader. I will be your front and your rearward. I understand what this world is. I understand all about it. I have the government of the world in my hands although to a certain extent my opposer, my enemy, has gained a certain influence in the world." You will

hear him say, "I am in the whirlwind at my pleasure. I ride upon the storms and I govern worlds. I set up one king and put another down and organize empires and overthrow them at my pleasure. I the Lord do all these things." When we come to that great and wise and glorious being that the children of Israel were afraid of, whose countenance shone so that they could not look upon him, I say when we get to him whom they could not look upon, to that man, that is I conclude he was a man for it says that he had hands and you know men have hands. And it says that he put his hands out before Moses in the cleft of the rock until his glory passed by and would not suffer Moses to see his face but his parts only. Seeing then that he had parts I conclude that he was a man. When we can see that very character and talk and live with him in our tabernacles, if we are so fortunate as to get there, into his society, then we can say that to us there is but one living and true God and he is the father of our Lord Jesus Christ and of our spirits. And when we get back to him and learn that he is actually our father we shall not feel any anxiety to call upon anybody else for the blessings we are in need of. It is a subject I am aware that does not appear so clear to our understandings at present as we could wish it or as it will some day, and it is one that should not trouble us at all. All such things will become more clear to your minds by and by.

I tell you this as my belief about that personage who is called the Ancient of Days, the Prince and so on. But I do not tell it because that I wish it to be established in the minds of others, though to me this is as clear as the sun. It is as plain as my alphabet. I understand it as I do the path to go home. I did not understand so until my mind became enlightened with the spirit and by the revelations of God, neither will you understand until our father in heaven reveals all these things unto you. To my mind and to my feelings those matters are all plain and easy to be understood. (MABY)

25 April 1855
Meeting of the deseret Theological Institute.

Social Hall, Great Salt Lake Cit,

Wednsday, April 25, 1855, 7:30 P.M.

Met pursuant to adjournment. Choir sung "Lord we come before the now" role called, and quorum present. Hall crowded. Prayer by President Kimball. "How beautiful upon the Mountains" was sung.

The secretary read the constitution.

President Brigham delivered a lengthy, and interesting lecture on theology, which was listened to with profound attention by the audience.

Music by the Orchestra.

"O come come away" was sung by brother Neslin.

Seventy two names were added to the society.

A lively glee was sung by the members of the deseret philharmonic society.

The President gave notice that on next Wednsday evening at 7:30 P.M., we will meet again.

Benediction by President Jedediah M. Grant. (DN May 2, 1855) 3 what No. ?

25 March 1855

In the P.M. Prest. B. Young spoke to the meeting in a very interesting manner referring to several points touched upon in the morning by Brother Pratt, Did not seem fully to fancy Orson's idea about the "Great almighty God" referring so especially to his attributes, Priesthood was the Principle by which all beings have become Gods, or will become Gods, they must follow the principles of government as revealed in the Priesthood.

Adam and Eve were made of the dust of the Earth from which they came — they brought their bodies with them. They had lived died and been resurrected before they came here and they came with immortal bodies, and had to partake of the fruits of this Earth in order bring forth mortal bodies, or natural bodies, that their seed might be of the dust of this Earth, as they were of the dust of the

earth from which they came. (Samuel W. Richards Journal)

36 May 1855

I [Wilford Woodruff] attended the Prayer Circle where I had some interesting teaching from President Young in social conversation which was not reported. The following is a key to some of the principles he advanced. . . . Adam & Eve had lived upon another Earth were immortal when they came here Adam assisted in forming this Earth & agreed to fall when he came here & he fell that man might be & the opposite principle to good the devil, the serpent the Evil was placed upon the Earth that man might know the good from the evil for without an experience in these things man could not know the one from the other[.] As soon as the devil was on Earth He sowed the seeds of death in everything so as soon as they began to eat of the fruit of the Earth they received into their system the seeds of mortality & of death so their children were mortal & subject to death sorrow pain & wo then when they partook of life joy ease & happiness they would know how to prise it[.] Father Adam would never cease his labors to redeem his posterity & exhalt them to all the glory they were capable of receiving[.] He did not doubt but that Father Adam knew in the beginning how many of his posterity would receive a Celestial glory & who they were & also a Terrestrial & a Telestial yet man had his agency to act[,] choose & refuse good or evil as seemed him good & he would be rewarded according to his works. Orson Pratt asks will Adam or any God continue to make worlds people them taste of death to redeem them — Answer I have no doubt but it is his privilege but whether He will do it is a question in my mind. How then can his seed increase to all Eternity. through the increase of his posterity. Many other remarks were made by the President. (WWJ)

3 June 1855

In my fullest belief, it was the design of the Lord that Adam should partake of the forbidden fruit, and I believe that Adam

knew all about it before he came to this earth. I believe there was no other way leading to thornes and dominions only for him to transgress, or take the position which transgression alone could place man in, to descend below all things, that they might ascend to thrones, principalities, and powers; for they could not ascend to that eminence without first descending, nor upon any other principle. (JD 2:302)

5 August 1855

I [Wilford Woodruff] attended the prayer circle in the evening . . . . In conversing upon various principles President Young thought none would inherit this Earth when it became celestial & translated into the presence of God but those who would be crowned as Gods & able to endure the fulness of the presance of God except they might be permitted to take with them some servants for whom they would be held responsible all others would have to inherit another kingdom even that kingdom agreeing with the law which they had kept yet He thought they would eventually have the privilege of proving themselves worthy & advancing to a celestial kingdom but it would be a slow progress. (WWJ)

17 Febuary 1856

I [Wilford Woodruff] attended prayer meeting in the evening circle President Young asked Elder Orson Pratt what he thought of his preaching that intelligent beings would continue to learn to all Eternity. Orson Pratt said that he believed the Gods had a knowledge at the present time of every thing that ever did exhist to the endless ages of all eternity[.] He believed it as much as any truth that he had ever learned in or out of this Church[.] President Young remarked that he had never learned that principle in the Church for it was not taught in the Church for it was not true it was false doctrine for the Gods & all intelligent beings would never cease to learn except it was the Sons of Perdition they would continue to decrease until they became disolved back into their native element & lost their identity.

In speaking of this people he said if they would behave half descant they would not be driven away from this place. (WWJ)

11 March 1856

Evening with the Regency in the upper room of the President's office, examining the spelling for the New Books in the Deseret Alphabet. A very serious conversation took place between President Brigham Young and Orson Pratt upon doctrine. Orson Pratt was directly opposed to the President's views and very freely expressed his entire disbelief in them after being told by the President that things were so and so in the name of the Lord. He was firm in the position that the President's word in the name of the Lord, was not the word of the Lord to him. The President did not believe that Orson Pratt would ever be Adam, to learn by experience the facts discussed, but every person in the room would be if they lived faithful. (Samuel W. Richards Journal)

11 March 1856

I spent a part of the day in the Committee room & met with the Regency in the evening[.] The time was occupied till 10 oclock writing lessons upon the black board[.] Then the subject was brought up concerning Adam being made of the dust of the Earth and Elder Orson Pratt pursued a course of stubborness & unbelief in what President Young said that will destroy him if he does not repent & turn from his evil way[.] For when any man crosses the track of a leader in Israel & tries to lead the prophet — he is no longer led by him but is in danger of falling. (WWJ)

30 March 1856

Now forget not what I am upon, the law of tithing, of sacrificing; giving, administering for the building up of the Kingdom of God upon the earth, is not a late doctrine, but it has been practiced from the days of old, almost from the first time the Lord communicated with Adam after the fall. He gave him a law of sacrifice. Now then,

we see that Adam in his flocks and herds has just had a beginning. Excuse me if I portray my ideas in simplicity, when they had but one cow to give the milk and butter they wanted, and perhaps only two or three sheep that would give just enough wool to make their clothing, with but a little flax, a pair of doves, etc., etc. Now then, Adam, when your stock increases, the fist fruits of your flocks that I have committed to you, you must sacrifice, and build an altar as I shall dictate you; and bring the calf, the bullock, etc., to this altar, and draw the blood from it which you preserve. You take the animal, and carve it, and divide it thus and so, and place one portion on one part of the altar and another upon another. The blood is prepared to sprinkle, or to dispose of just as I please, saith the Lord; I will dictate you in all things how you shall sacrifice unto Me. A simple thing I wish to convey to you is this, would it not be hard with but one ——————? is it not dissatisfying, apparently to be required to take the first fruits of it, and sacrifice it for the privilege of knowing good God, for the privilege of having His kingdom among them, and of being worthy to be members of it; for the privilege of having angels come to visit them, for the privilege of the Promised Messiah. Now, this is a commandment, the law of sacrifice, and one of the first intimations of it by the communications of the Father to His Son, that was called Adam. When was this law to cease? According to the great design of Heaven it was to be kept up until the Great Sacrifice of the Son of God should be made. (MABY)

20 April 1856

Make your own comparisons between the two people, think of the traditions of the two. How many nations were there in the days of Enoch? The very men who were associated with him had been with Adam; they knew him and his children, and had the privilege of talking with God. Just think of it.

Though we have it in history that our father Adam was made of the dust of this earth, and that he knew nothing about his God

previous to being made here, yet it is not so; and when we learn the truth we shall see and understand that he helped to make this world, and was the chief manager in that operation.

He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I are made, and no person was ever made upon any other principle.

Do you not suppose that he was acquainted with his associates, who came and helped to make this earth? Yes, they were just as familiar with each other as we are with our children and parents.

Suppose a number of our sons were going to Carson Valley to build houses, open farms, and erect mills and workshops, and that we should say to them that we wish them to stay there five years, and that then we will come and visit them, when I go there will they be afraid of me? No, they would receive me as their father, just as Adam received his Father.

The very man who walked and talked with and knew the God of heaven, and knew and understood all about making this earth had associates who were associated with Enoch, and yet twenty-five years of the travel and experience of Enoch with his people had not advanced them so far, in my opinion, as this people have advanced in the same time, taking into account the difference of traditions and other advantages.

They had not a diversity of languages, but all spoke one language; they were not trained in the various traditions in which we have been, for they received only one from Adam; they were as intimately associated as we would be in living in this City two hundred years, with the gates shut down upon all egress and ingress, and under such circumstances do you not think that our traditions would be all alike? (JD 3:319-20)

4 May 1856

A great many say I am ready to recieve anything; I am ready and prepared to hear you say anything that you have a mind to[.] I recollect many years ago brother Joseph said to me (he also said to many others,) but while we were walking alone he said Brother Brigham if I were to reveal to this people all I know there is not a man nor woman but would forsake me. I merely said brother Joseph if you have any presentiment that anything you might say would hurt me or that I am not capable of receiving anything which you have a knowledge of never say anything or reveal anything to me that I am not capable of receiving; I would beg this, as a favor that you would refrain from revealing that to me. This was my feeling, but still there is some that think they can bear anything, and that they are full of the truth, but I tell you it is not so, they can receive but very little. The constitution of man is such, that the organization is such that you cannot enlarge the capacity of a person all of a sudden. . . . People do really need instruction, they need to be schooled, schooled in the things pertaining to our faith, and our religion just as much as we need to school our children in letters, and to learn them to put these letters together into syllables and syllables into words and words into sentences. Well now we have to be schooled in the things of God just as our children have to a common education . . . . This is an item which the people can scarcely realize, that our Father and our God, Him whom we serve, the great Eloheim, He has once been aflicted precisely as we now are. This is really strange we could hardly admit that this is the fact, and still it is good, sound, home-manufactured philosophy that will wear ten times as long as our bottled philosophy, you know I mean such philosophy as we get at the stores. There is not a person upon the earth or in the heavens, or any place else that could ever feel or sympathize for you or for me unless that person had suffered as you and I are suffering, this is good, sound philosophy and it will wear like a pair of pantaloons while the bottled stuff will go to the winds. Well, here we find mercy, the Lord has compassion upon us. It is true our Bible believers can acknowledge that Jesus was tempted

in all points as we are, but ask all of them or any of them, any of the Christian world do you believe that his father was ever tried as he was? No, they will tell you in a moment. While you know that our home-made philosophy teaches us that there is not and never was a son but there must have been a father, and if a father he must also be a son, and that there never has been a father capacitated to beget sons without he having first passed through this ordeal himself. And there never was a father but he must be a son, and there never was a mother but she must have been a daughter, there is no mistake about it. Well, now that father that we talk about and Jesus his son have once been precisely as we are, tempted, tried, buffeted and filled with weakness, with pain and sorrow and suffering just as we are. . . . . I tell you it brings us to this if you and I do not endeavor to be all the Lord wishes us we cannot receive the blessings which are prepared for the faithful. . . . If we are called to make sacrifices or what we call sacrifices; if we are called to this it should be done with as cheerful a heart as anything else what is there that we would not give for the sake of eternal life? And to secure to ourselves this principle and privilege of eternal duration? To endure with the sanctified forever and forever while other organizations must evidently be decomposed? And we have this privilege now of securing to ourselves the comfort, happiness and blessing of enduring as the gods will endure, to be crowned with glory, immortality and eternal lives, and have the privilege of all that can be granted to any being that ever did or ever will exist. Some few will secure all these, and some will secure only an eternal existence, but they won't secure to themselves eternal lives . . . . This brings the people to be what we call gods, while the others will be angels, ministers, servants. . . . This is the day between the two powers, the power of the devil striving against that of the almighty. Though the power of the enemy is very great, yet the power of God is still greater, for it has control over the evil principles but the evil has no control over the principles by which the gods exist, consequently we should take a path that leads to and

secures eternal lives which puts us in possession of the power to rule all things through all eternity wherever our influence exists, while yielding to the others' power brings us into bondage. . . . we have the privilege you know of taking the road that leads to the highest kingdom that there is in all the eternities that god has filled with glory. When this earth is glorified and brought back into the presence of the Father we have the privilege of dwelling upon it, of obtaining the highest glory that will be upon this earth. . . . In asmuch as we have the privilege of attaining the highest glory, exaltation and happiness would we not be foolish to fail in one thing? . . . if you will talk about men that are guilty of stealing don't say when they come to you, do not turn around and say it was such a one said so, but say I did say so and it is true, and when you tell it over from one to another, and then you have to trace it and chase it into a mouse hole and there is nothing of it; then if you are right you ought to know what to say. If the Latter-day Saints will take this course then they are individually responsible for your own words, and if you injure anybody it will be yourselves . . . if we do this, and deal righteously so as you can meet the Father, Jesus our elder brother, or the Angel Gabriel, so if you do anything and he comes up did you do so and so with such a man? Answer, Yes sir I did and what have you to say about it? Did not you know it was wrong? No sir; Did you? And just stand the tug as the angel did with Jacob when the angel said he could throw him, and Jacob said he could not and after trying they found the angel could not throw him, but he put his finger into Jacobs' thigh and put it out of joint, just to show that he had power above him. (MABY)

8 February 1857

The items that have been advanced are principles of real doctrine, whether you consider them so or not. It is one of the first principles of the doctrine of salvation to become acquainted with our Father and our God. The Scriptures teach that this is eternal life, to "know Thee, the only true God, and Jesus Christ whom thou hast sent;"

this is as much as to say that no man can enjoy or be prepared for eternal life without that knowledge.

You hear a great deal of preaching upon this subject; and when people repent of their sins, they will get together, and pray and exhort each other, and try to get the spirit of revelation, try to have God their Father revealed to them, that they may know Him and become acquainted with Him.

There are some plain, simple facts that I wish to tell you, and I have but one desire in this, which is, that you should have understanding to receive them, to treasure them up in your hearts, to contemplate upon these facts, for they are simple facts, based upon natural principles; there is no mystery about them when once understood.

I want to tell you, each and every one of you, that you are well acquainted with God our heavenly Father, or the great Eloheim. You are all well acquainted with Him, for there is not a soul of you but what has lived in His house and dwelt with Him year after year; and yet you are seeking to become acquainted with Him, when the fact is, you have merely forgotten what you did know. I told you a little last Sabbath about forgetting things.

There is not a person here to-day but what is a son or a daughter of that Being. In the spirit world their spirits were first begotten and brought forth, and they lived there with their parents for ages before they came here. This, perhaps is hard for many to believe, but it is the greatest nonsense in the world not to believe it. If you do not believe it, cease to call Him Father; and when you pray, pray to some other character.

It would be inconsistent in you to disbelieve what I think you know, and then to go home and ask the Father to do so and so for you. The Scriptures which we believe have taught us from the beginning to call Him our Father, and we have been taught to pray to Him as our Father, in the name of our eldest brother whom we call Jesus Christ, the Saviour of the world; and that Saviour, while here on earth, was so explicit on this point, that he taught his disciples

to call no man on earth father, for we have one which is in heaven. He is the Saviour, because it is his right to redeem the remainder of the family pertaining to the flesh on this earth, if any of you do not believe this, tell us how and what we should believe. If I am not telling you the truth, please do tell me the truth on this subject, and let me know more than I do know. If it is hard for you to believe, if you wish to be Latter-day Saints, admit the fact as I state it, and do not contend against it. Try to believe it, because you will never become acquainted with our Father, never enjoy the blessings of His Spirit, never be prepared to enter into His presence, until you most assuredly believe it; therefore you had better try to believe this great mystery about God.

I do not marvel that the world is clad in mystery, to them He is an unknown God; they cannot tell where He dwells nor how He lives, nor what kind of a being He is in appearance or character. They want to become acquainted with His character and attributes, but they know nothing of them. This is in consequence of the apostacy that is now in the world. They have departed from the knowledge of God, transgressed His laws, changed His ordinances, and broken the everlasting covenant, so that the whole earth is defiled under the inhabitants thereof. Consequently it is no mystery to us that the world knoweth not God, but it would be a mystery to me, with what I now know, to say that we cannot know anything of Him. We are His children.

To bring the truth of this matter close before you, I will instance your fathers who made the first permanent settlement in New England. There are a good many in this congregation whose fathers landed upon Plymouth Rock in the year 1620. Those fathers began to spread abroad; they had children, those children had children, and their children had children, and here are we their children. I am one of them, and many of this congregation belong to that class. Now ask yourselves this simple question upon natural principles, has the species altered? Were not the people who landed at Plymouth Rock the same species with us: Were they not organized as

we are? Were not their countenances similar to ours? Did they not converse, have knowledge, read books? Were there not mechanics among them, and did they not understand agriculture, &c. as we do? Yes, every person admits this.

Now follow our fathers further back and take those who first came to the island of Great Britain, were they the same species of beings as those who came to America? Yes, all acknowledge this; this is upon natural principles. Thus you may continue and trace the human family back to Adam and Eve, and ask, "are we of the same species with Adam and Eve?" Yes, every person acknowledges this; this comes within the scope of our understanding.

But when we arrive at that point, a vail is dropt, and our knowledge is cut off. Were it not so, you could trace back your history to the Father of our spirits in the eternal world. He is a being of the same species as ourselves; He lives as we do, except the difference that we are earthly, and He is heavenly. He has been earthly, and is of precisely the same species of being that we are. Whether Adam is the personage that we should consider our heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider Him our God, or whether His Father, or His Grandfather, for in either case we are of one species — of one family — and Jesus Christ is also of our species.

You may hear the divines of the day extol the character of the Saviour, undertake to exhibit his true character before the people, and give an account of his origin, and were it not ridiculous, I would tell what I have thought about their views. Brother Kimball wants me to tell it, therefore you will excuse me if I do. I have frequently thought of mules, which you know are half horse and half ass, when reflecting upon the representations made by those divines. I have heard sectarian priests undertake to tell the character of the Son of God, and they make him half of one species and half of another, and I could not avoid thinking at once of the mule, which is the most hateful creature that ever was made, I believe. You will excuse me,

but I have thus thought many a time.

Now to the facts in the case; all the difference between Jesus Christ and any other man that ever lived on the earth, from the days of Adam until now, is simply this, the Father, after He had once been in the flesh, and lived as we live, obtained His exaltation, attained to thrones, gained the ascendancy over principalities and powers, and had the knowledge and power to creat — to bring forth and organize the elements upon natural principles. This He did after His ascension, or His glory, or His eternity, and was actually classed with the Gods, with the beings who create, with those who have kept the celestial law while in the flesh, and again obtained their bodies. Then He was prepared to commence the work of creation, as the Scriptures teach. It is all here in the Bible; I am not telling you a word but what is contained in that book.

Things were first created spiritually; the Father actually begat the spirits, and they were brought forth and lived with Him. Then He commenced the work of creating earthly tabernacles, precisely as He had been created in this flesh himself, by partaking of the course material that was organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth.

When the time came that His first-born, the Saviour, should come into the world and take a tabernacle, the Father came Himself and favoured that spirit with a tabernacle instead of letting any other man do it. The Saviour was begotten by the Father of His spirit, by the same Being who is the Father of our spirits, and that is all the organic difference between Jesus Christ and you and me. And a difference there is between our Father and us consists in that He has gained His exaltation, and has obtained eternal lives. The principle of eternal lives is an eternal existence, eternal duration, eternal exaltation. Endless are His kingdoms, endless His thrones and His dominions, and endless are His posterity; they never will cease to multiply from this time henceforth and forever.

To you who are prepared to enter into the presence of the Father

and the Son, what I am now telling will eventually be no more strange than are the feelings of a person who returns to his father's house, brethren, and sisters, and enjoys the society of his old associates, after an absence of several years upon some distant island. Upon returning he would be happy to see his father, his relatives and friends. So also if we keep the celestial law when our spirits go to God who gave them, we shall find that we are acquainted there and distinctly realize that we know all about that world.

Tell me that you do not know anything about God! I will tell you one thing, it would better become you to lay your hands upon your mouths and them in the dust, and cry, "unclean, unclean."

Whether you receive these things or not, I tell you them in simplicity. I lay them before you like a child, because they are perfectly simple. If you see and understand these things it will be by the Spirit of God; you will receive them by no other spirit. No matter whether they are told to you like the thunderings of the Almighty, or by simple conversation; if you enjoy the Spirit of the Lord, it will tell you whether they are right or not.

I am acquainted with my Father. I am as confident that I understand in part, see in part, and know and am acquainted with Him in part, as I am that I was acquainted with my earthly father who died in Quincy, Illinois, after we were driven from Missouri. My recollection is better with regard to my earthly father than it is in regard to my heavenly Father; but as to knowing of what species He is, and how He is organized, and with regard to His existence, I understand it in part as well as I understand the organization and existence of my earthly father. That is my opinion about it, and my opinion to me is just as good as yours is to you; and if you are of the same opinion you will be satisfied as I am.

I know my heavenly Father and Jesus Christ whom He has sent, and this is eternal life. And if we will do as we have been told this morning, if you will enter into the Spirit of your calling, into the principle of securing to yourselves eternal lives, eternal existence, eternal exaltation, it will be well with you. But if, after being put

into a carriage and placed upon the road, after having everything prepared for the journey that infinite wisdom could devise, this people stroll into the swamp, get into the woods among the brambles and briars, and wander around until night overtakes them, I say, shame on such people. (JD 4:215-19)

8 March 1857

And many times when people have received and enjoyed great light and intelligence, the things of this world choke the good word, thorns and thistles spring up, and they seem to have but little root in themselves. The sun rises and scorches the tender plants that seem to be growing in them, and we have to cry to the people, "Reform, Reform, REFORM," when in reality it is a disgrace that such instruction should ever be necessary. It is a great disgrace; it is mortifying to angels, and I will insure that it is mortifying to our Father Adam. His heart is pained with such things; and the Prophets are pained with them, and so are all who understand and have proved themselves worthy of eternal life, both those who now live on the earth and those who have gone behind the vail. . . .

It is said to be eternal life, "to know the only wise God, and Jesus Christ whom He has sent." I will tell you one thing, as brother Hyde has said, it would be an excellent plan for us to go to work and find out ourselves, for as sure as you find out yourselves, you will find out God, whether you are Saint or sinner. A man cannot find out himself without the light of revelation; he has to turn round and seek to the Lord his God, in order to find out himself. If you find out who Joseph was, you will know as much about God as you need to at present; for if He said, "I am a God to this people," He did not say that He was the only wise God. Jesus was a God to the people when he was upon earth, was so before he came to this earth, and is yet. Moses was a God to the children of Israel, and in this manner you may go right back to Father Adam.

If you look at things spiritually, and then naturally, and see how they appear together, you will understand that when you have the

privilege of commencing the work that Adam commenced on this earth, you will have all your children come and report to you of their sayings and acts; and you will hold every son and daughter of yours responsible when you get the privilege of being an Adam on earth.

Suppose that one of us had been Adam, and had peopled and filled the world with our children, they, although they might be great grandchildren, &c., still, say I, had I been Adam, they would be my flesh, blood, and bones, and have the same kind of a spirit put into them that is in me. And pertaining to the flesh they would all be my children, and I would call them to account, and by and bye I would call every one of them home. They would have to render up to father an account, that he may know what their works have been on earth, for man is judged according to his works on the earth.

Comparing spiritual with temporal things, it must be that God knows something about temporal things, and has had a body and been on an earth, were it not so He would not know how to judge men righteously, according to the temptations and sin they have had to contend with. If I can pass brother Joseph, I shall stand a good chance for passing Peter, Jesus, the Prophets, Moses, Abraham, and all back to Father Adam, and be pretty sure of receiving his approbation. If I can pass all this ordeal, shall I not be pretty safe? I think I shall.

When we get before father Adam and the innumerable company that will come before him — when we draw near to the Ancient of Days with the rest of his children, and receive his approbation, shall we not be safe? If we can pass the sentinel Joseph the Prophet, we shall go into the celestial kingdom, and not a man can injure us. If he says, "God bless you, come along here;" if we will live so that Joseph will justify us, and say, "Here am I, brethren," we shall pass every sentinel; there will be no danger but that we will pass into the celestial kingdom. Will we all become Gods, and be crowned kings? No, my brethren, there will be millions on millions, even the greater part of the celestial world, who will not be capable of

a fulness of that glory, immortality, eternal lives and a continuation of them, yet they will go into the celestial kingdom. Will this people all go into that kingdom? I think a good many will have to be burnt out like an old pipe, before they can go into any decent kingdom. (JD 4:265, 271-72)

15 March 1857

Now I want to tell you that which, perhaps, many of you do not know. Should you receive a vision of revelation from the Almighty, one that the Lord gave you concerning yourselves, or this people, but which you are not to reveal on account of your not being the proper person, or because it ought not to be known by the people at present, you should shut it up and seal it as close, and lock it as tight as heaven is to you, and make it as secret as the grave. The Lord has no confidence in those who reveal secrets, for He cannot safely reveal Himself to such persons. It is as much as He can do to get a particle of sense into some of the best and most influential men in the Church, in regard to real confidence in themselves. They cannot keep things within their own bosoms. (JD 4:288)

31 May 1857

I hope, as I grow old, to grow wise. As I advance in years, I hope to advance in the true knowledge of God and godliness. I hope to increase in the power of the Almighty, and in influence to establish peace and righteousness upon the earth, and to bring all the sons and daughters of Adam and Eve, even all who will hearken to the principles of righteousness, to a true sense of the knowledge of God and godliness, of themselves, and the relation they sustain to heaven and heavenly beings. I hope to increase and advance, as I do in days and years, in the wisdom and the knowledge of God, and in the power of God . . . . (JD 4:326)

9 August 1857

Some speak of the nations now on the earth forgetting God,

they have not forgotten Him, for they have never remembered Him. They have not departed from His ways, for they never found them; they have not lost faith in Him, for they never had any. There are men sitting here who were brought up Christians, who were trained to believe in the sacred words of truth contained in the Old and New Testament. What were you taught by your priests, your fathers, mothers, and associates, with regard to God? How many anxious hours I have experienced in my youth, to know, see, and understand things as they were and as they are. Did I ever see a man who could instruct me in those matters, until I saw Joseph Smith? I never did. And after I had made a profession of religion, I would ask the most powerful preachers whether they knew anything about God — where He is located, where Heaven is, and where Hell is, who is the Father, who the Son, and what the distinction is between them, who is Michael the archangel, who is Gabriel, and so on. Could they tell a thing about it? No: and I am a witness that no man in Christendom knew anything about it, unless it was revealed by the Spirit to him. (JD 5:127-28)

7 October 1857

Their belief reminds me that brother Joseph B. Nobles once told a Methodist priest, after hearing him describe his god, that the god they worshipped was the "Mormons" Devil — a being without a body, whereas our God has a body, parts, and passions. The Devil was cursed and sent down from heaven. He has no body of his own; therefore he is constantly endeavouring to obtain possession of the tabernacles belonging to others. Some have grumbled because I believe our God to be so near to us as Father Adam. There are many who know that doctrine to be true. Where was Michael in the creation of this earth? Did he have a mission to the earth? He did. Where was he? In the Grand Council, and performed the mission assigned him there. Now, if it should happen that we have to pay tribute to Father Adam, what a humiliating circumstance it would be. Just wait till you pass Joseph Smith; and after Joseph lets you

pass him, you will find Peter; and after you pass the Apostles and many of the Prophets, you will find Abraham, and he will say, "I have the keys, and except you do thus and so, you cannot pass; and after a while you come to Jesus; and when you at length meet Father Adam, how strange it will appear to your present notions. If we can pass Joseph and have him say, "Here; you have been faithful, good boys; I hold the keys of this dispensation; I will let you pass;" then we shall be very glad to see the white locks of Father Adam. But those are ideas which do not concern us at present, although it is written in the Bible — "This is eternal life, to know thee, the only true God, and Jesus Christ whom thou hast sent." (JD 5:331-32)

29 November 1857

When it becomes our duty to talk, we ought to be willing to talk. If we never exhibit the knowledge within us, the people will not know really whether we have any. Interchanging our ideas and exhibiting that which we believe and understand affords an opportunity for detecting and correcting errors and increasing our stock of valuable information. . . .

Have we not learned enough with regard to the character of the Father, Son, and Holy Ghost, to at once believe, admit, and affirm that the Holy Ghost always has and always will operate precisely according to the suggestion of the Father? Not a desire, act, wish, or thought does the Holy Ghost indulge in contrary to that which is dictated by the Father. We all sense this in a degree, because it has always been taught to us. It is taught in the Bible, in the revelations given through Joseph, and in the preaching by the Elders of Israel. It is our tradition, education, and exprience in the kingdom of God. The Holy Ghost, we believe, is one of the characters that from the Trinity, or the Godhead. Not one person in three, nor three persons in one; but the Father, Son, and Holy Ghost are one in essence, as the hearts of three men who are united in all things. He is one of the three characters we believe in, whose office it is to administer to those of the human family who love the truth. I have stated that

they are one, as the hearts of three men might be one. Lest you should mistake me, I will say that I do not wish you to understand that the Holy Ghost is a personage having a tabernacle, like the Father and the Son; but he is God's messenger that diffused his influence through all the works of the Almighty.

We believe that we have a correct idea of the character of the Son from the writings of the Apostles, so far as they learned it. But while he was tabernacling in the flesh, he was more or less contaminated with fallen nature. While he was here, in a body that his mother Mary bore him, he was more or less connected with and influenced by this nature that we have received. According to the flesh, he was of the seed of Adam and Eve, and suffered the weaknesses and temptations of his fellow-mortals. He was hungry and thirsty, weary and faint, and had to eat, drink, and sleep. In him were developed all the traits pertaining to mortal man. According to the scanty history that we have of the Saviour, as near nothing at all as well can be from the time of his birth to the time of his entering on his ministry at the age of thirty years, he administered his Gospel for about three years and a half among the people, and raised up his Church, ordained his Apostles, and established his kingdom; and of that limited time we have but a scanty history. According to that history — according to all you have learned, and to all the Holy Ghost has ever borne testimony of to you concerning him, let me ask you the same question in regard to him as I did concerning the Holy Ghost; and what would you say? That he did nothing of himself. He wrought miracles and performed a good work on the earth; but of himself he did nothing. He said, "As I have seen my Father do, so do I." "I came not to do my will, but the will of Him that sent me." We must come to the conclusion that the Son of God did not suggest, dictate, act, or produce any manifestation of his power, of his glory, or of his errand upon the earth, only as it came from the mind and will of his Father. Do you not all firmly believe that the whole soul, heart, reflections, thoughts, and all the being of the Son of God were operated upon and did show forth that all he

did manifest and bring forth pertaining to his mission was according to the word and will of his Father? Certainly you do.

Jesus offered up one of the most essential prayers that could possibly be offered up by a human or heavenly being — no matter who, pertaining to the salvation of the people, and embodying a principle without which none can be saved, when he prayed the Father to make his disciples one, as he and his Father were one. He knew that if they did not become one, they could not be saved in the celestial kingdom of God. If persons do not see as he did while in the flesh, hear as he heard, understand as he understood, and become precisely as he was, according to their several capacities and callings, they can never dwell with him and his Father. That same principle stands out as the most prominent item of teaching in all the teachings and revelations that have ever been given from heaven to men on the earth. That thread of faith, of feeling, of hope, of joy, and of action may be found through all the instructions that have ever come from heaven to earth, in order to bring the children of God — that is, the whole of the human family — the children of our Father, and we as brethren and sisters, parents and children, all emanating from one parentage, back again into the presence of the Father and the Son, to bring up the whole posterity of father Adam and mother Eve to enjoy the light, glory, intelligence, power, kingdoms, thrones, and dominions that are prepared for exalted beings, which could not be until they had taken upon them tabernacles. They could not be exalted unless they were prepared for an exaltation; and upon no other principle could they be prepared, without taking tabernacles of flesh and being made subject to vanity. The whole of the Divine teachings, from the days of Adam until now, have been to teach the human family to yield to the teachings, dictations, influence, and power of the holy Gospel to make them one. Without that oneness, there is no salvation for us in the celestial kingdom of God. (JD 6:93, 95-96)

27 December 1857

No organized beings are prepared to become associated with or crowned heirs in the celestial kingdom until the have passed through these ordeals and have drank of the bitter cup to the dregs, so that the know and understand good from evil. There was not knowledge enough in the whole world to tell even that, until it was again revealed through Joseph the Prophet. The ver best of them would marvel why God suffered Lucifer or the serpent to tempt mother Eve. That always has been a great mystery to the world, and is to this day, with the exception of the knowledge that has gone forth from the Lord through his Prophet Joseph, and then through the Elders of Israel, who have plainly taught many doctrines that were previously a perfect mystery to the people, though they have now adopted many of them into their faith; but they will not give us credit for them.

Before the Gospel revealed the introduction of sin to this planet, it was a great marvel even to the most learned, and they would ask, "Why was it so? — is it not strange?" and would rest with the expression, "It was suffered to be so." While reasoning or familiarly conversing with one another, let the question be asked, "Why was Eve suffered to partake of the forbidden fruit?" and the invariable reply was, "I cannot answer that question: it seems that it was so, and it appears to be a great pity." That is all the knowledge there is in the world on that point. The starting-point they have not learned, that no intelligent being could be exalted with the Gods without being subjected to the temptation of sin, that he might know and understand the power of the adversary, the opposite to goodness; for it is written that "There must needs be an opposition in all things." The world have not yet learned that simple truth.

. . . . We should apply our hearts to wisdom and learn the things of god.

. . . . You should keep before you, as Latter-day Saints, other principles besides those you may be able to hear or read at any one time. No man can tell you everything in one short discourse. (JD 6:144-45, 46)

29 May 1859

Many, in their acts, seem closely to agree with the expression in holy writ, that "God is not in all their thoughts." We might readily conclude that many, though they use the name of the Supreme Being more frequently than any other name on earth or in heaven, never carefully reflect upon the character of that Being. He is the fountain of all intelligence; and without the power of the Holy Ghost shed forth in the heart of the people, they are liable to be led astray.

As has been told you frequently with regard to the proof of the truth of a man's religion, it is not his faithfulness to it — it is not his close observance of it, nor the sacrifices he makes for it, but it is that intelligence which leads men from earth to heaven, which opens the gates of heaven and reveals to the children of men heavenly things, to lift their minds and affections above the things of this earth, and cause them to view it and its inhabitants in their proper light.

. . . .God is here; his influence fills immensity. He has his messengers throughout all the works of his hands. He watches every one of his creatures: their acts, their affections, and thoughts are all known to him; for his intelligence and power fill immensity. Not that his person does, but his Spirit does; and he is here teaching, guiding, and directing the nations of the earth, notwithstanding their darkness, ignorance, and weakness . . . . (JD 7:158-59)

19 June 1859

The Apostles and Prophets, when speaking of our relationship to God, say that we are flesh of his flesh and bone of his bone. God is our Father, and Jesus Christ is our Elder Brother, and both are our everlasting friends. This is Bible doctrine. Do you know the relationship you sustain to them? Christ has overcome; and now it is for us to overcome, that we may be crowned with him heirs of God — joint heirs with Chirst. (JD 6:332)

3 July 1859

I am hated for teaching people the way of life and salvation — for teaching them principles that pertain to eternity, by which the Gods were are , and by which they gain influence and power. Obtain that influence, and you will be hated, despised, and hunted like the row upon the mountains. The way to obtain that influence is pointed out — by whom? By him through whom the worlds were created, and who has redeemed this earth and all things upon it. . . .

In the year 1850 I entertained one of my Baptist friends some two or three weeks. I could not persuade him to preach, but asked him a great many questions; and I found him just where I had left them years ago. I asked him questions with regard to the doctrines taught in the Bible. Could he answer them? No: he was as ignorant as a child of the great plan of salvation. During his stay, I preached in the old Bowery; and when I came to the point that I knew he was looking for — to tell who God the Father and God the Son are — I dropped the subject. When we arrived home, he said, "Brother Young, why did you not go on a little further? You drew my whole soul out to learn something that I never had learned." I said to him that I did not proceed further because he was there. He then remarked — "I have been preaching thirty years, and I was very anxious to learn the true doctrine upon the very point you spoke of today. I have heard much about your people, and I tarried here to learn. Why could you not have told us more?" I replied — "I wish you to teach." "But I do not know anything about the subject." "I will so couch my questions that you soon will. Do you believe the Old and New Testament?" "Yes," I then asked him a few questions with regard to the coming forth of the Son of Man, as he is called in a few places. "Do you believe that he was born of the virgin Mary? — that he was the son of Mary?" "Yes." "Do you believe that the Apostle told the truth when he said that he was begotten by the Father?" "Yes." "Why do you dispute it then, or throw a doubt upon it? Was he not flesh of our flesh and bone of our bone, if the history given of him is true?" "O yes," "Whom did he look and

act like? and whose errand did he come to do?" I then turned and read — "Whoso hath seen me hath seen the Father," and inquired, "Do you believe that?" "Yes but I never before viewed the matter in the light it now appears." "Is he not the very express image and likeness of his Father in heaven? The Bible says he is. Do you believe the Bible?" "Yes."

In a short time he answered my questions; and I took him back to Adam, and gave him to understand clearly who the Bible taught that he was. I learned from my Baptist friend that his sect were just where I left them twenty-five years ago. (JD 7:3, 6-7)

31 July 1859

The same Father that begat the tabernacle of Jesus on the earth brought forth the world of mankind; and we are all his children, whether we do wickedly or not. We are the offspring of one common Father.

Brother Kimball says that it is a pity there is such a quarrel in the family. In the flesh we are the sons and daughters of Father Adam and Mother Eve: we are all one family; and yet we are contending and quarrelling, and have arrived at such a pass that many do not know whether they belong to one kingdom and family, or not. . . . (JD 6:348)

27 August 1859

President Brigham young at endowment house and sealed 4 couples. President Young remarked that he did not want to give endowments, only to old people, as they would not be likely to apostatize, 'but then if we were to carry out that rule, we should not ordain any one, only those who would not apostatize — and we would not baptize any one, only those who would not apostatize. And to carry the thing still further, we expect all who are faithful to take the place of Adams in the worlds to be created; then if there were no apostates, what would we do for Devils? As we have to get our devils from this earth, for the worlds that are to be created.'

(Historian's Office Journal: June 11, 1859 — December 25, 1859 Vol. 23)

6 October 1859

We are blessed with the words and way of life, through the Gospel, by One who has designed to call us brethren — not by adoption, in the strict sense of the word, but is flesh of our flesh and bone of our bone, — One who has redeemed us.

The generality of mankind are ignorant of the real relationship that exists between them and Heaven. They do not understand that God is our Father. By adoption? No; but we are his children by a legal inheritance. He gave his only begotten Son, pertaining to the flesh, to redeem the whole family of man.

Who can define the divinity of man? Only those who understand the true principles of eternity — the principles that pertain to life and salvation. Man, by being exalted, does not lose the power and ability naturally given to him; but, on the contrary, by taking the road that leads to life, he gains more power, more influence and ability during every step he progresses therein. Mankind have power given them to propagate their species. An exaltation to the celestial kingdom of God by no means lessons that power. On these points the children of men are shrouded in mystery and uncertainty. (JD 7:274)

9 October 1859

Were I to fully speak what I know and understand concerning myself and others, you might think me to be infringing. I shall therefore omit some things that I would otherwise say to you if the people were prepared to receive them.

Jesus Christ says, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent." We are not now in a capacity to know him in his fulness of glory. We know a few things that he has revealed concerning himself, but there are a great many which we do not know. When people have

secured to themselves eternal life, they are where they can understand the true character of their Father and God, and the object of the creation, fall, and redemption of man after the creation of this world. These points have ever been subjects for speculation with all classes of believers, and are subjects of much interest to those who entertain a deep anxiety to know how to secure to themselves eternal life. Our bodies are organized from the eternity of matter, from such matter as we breathe, and from such matter as is found in the vegetable and mineral kingdoms. This matter is organized into a world, with all its appendages, by whom? By the Almighty; and we see it peopled by men and women who are made in the image of God.

All this vast creation was produced from element in its unorganized state; the mountains, rivers, seas, valleys, plains, and the animal, vegetable, and mineral kingdoms beneath and around us, all speaking forth the wonderful works of the Great God. Shall I say that the seeds of vegetables were planted here by the Characters that framed and built this world — that the seeds of every plant composing the vegetable kingdom were brought from another world? This would be news to many of you. Who brought them here? It matters little to us whether it was John, James, William, Adam, or Bartholomew who brought them; but it was some Being who had power to frame this earth with its seas, valleys, mountains, and rivers, and cause it to teem with vegetable and animal life.

Here let me state to all philosophers of every class upon the earth, When you tell me that father Adam was made as we make adobies from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are the offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they were commanded to multiply and replenish the earth. The offspring of Adam and Eve are commanded to take

the rude elements, and, by the knowledge God has given, to convert them into everything required for their life, health, adornment, wealth, comfort, and consolation. Have we the knowledge to do this? We have. Who gave us this knowledge? Our Father who made us; for he is the only wise God, and to him we owe allegiance; to him we owe our lives. He has brought us forth and taught us all we know. We are not indebted to any other power or God for all our great blessings.

. . . . The Being whom we call Father was the Father of the spirit of the Lord Jesus Christ, and he was also his Father pertaining to the flesh. Infidels and Christians, make all you can of this statement. The Bible, which all Christians profess to believe, reveals that fact, and it reveals the truth upon that point, and I am a witness of its truth. The Apostles who were personally acquainted with Jesus Christ did know and understand what they wrote, and they wrote the truth. . . .

God has created of one blood all the nations and kingdoms of men that dwell upon all the face of the earth: black, white, copper-coloured, or whatever their colour, customs, or religion, They have all sprung from the same origin; the blood of all is from the same element. Adam and Eve are the parent of all pertaining to the flesh, and I would not say that they are not also the parents of our spirits. (JD 7:285-86, 90)

5 January 1860

God has created man in his own image, upright. Man in his creation is but a very little lower than the angels. In what degree and capacity is he lower than the angels? Angels are those beings who have been on an earth like this, and have passed through the same ordeals that we are now passing through. They have kept their first estate far enough to preserve themselves in the Priesthood. They did not so violate the law of the Priesthood and condemn themselves to the sin against the Holy Ghost as to be finally lost. They are not crowned with the celestial ones. They are persons who have lived

upon an earth, but did not magnify the Priesthood in that high degree that many others have done who have become Gods, even the sons of God. Human beings that pertain to this world, who do not magnify or are not capable of magnifying their high calling in the Priesthood and receive crowns of glory, immortality, and eternal lives, will also, when they again receive their bodies, become angels and will receive a glory. They are single, without families or kingdoms to reign over. All the difference between men and angels is, men are passing through the day of trial that angels have already passed through. They belong to the same family that we do; but they have proven themselves worthy only of an exaltation to the state of angels, whereas we have the privilege of obtaining not only the same exaltation they enjoy, but of going further until we become Gods, even the sons of God.

My next reflections are upon the state of mankind, their position before God in their creation and being upon the earth in the connection of the spirit and tabernacle, and the influences that surround them. There are certain influences that we have no control over: man is controlled by surrounding influences in a greater or less degree. For instance, we cannot avert the consequences of the fall as it is called, of Adam, which came through his transgressing certain words or laws given to him by his Father and God. . . .

What power is legally ours? That which was given to Adam and the human family in former days. Power? Yes. Dominion? Yes. Glory? Yes. Honour? Yes. That which pertains to this world? Yes. That which pertains to the next? Yes. Let us understand this power and this privilege that God has guaranteed to the human family. He has first imparted power to mankind to control the elements; and when this is employed faithfully to magnify righteousness, then excellence, magnificence, splendour, beauty, honour, glory, and Godlike power will follow as the results. This power must be guided by the Almighty. Let the people be led by the revelations of Jesus Christ, and the finger of God will be made manifest before them day by day in their progress to eternal happiness; for this is

the privilege of the faithful. (JD 9:102-03, 107)

27 January 1860

I do not know everything There is a mystery concerning the God I worship which mystery will be removed when I come to a full knowledge of God[.] One of the greatest things Joseph Smith ever did was to familiarize Heaven & Earth and cause them to shake hands together and become Familiar together this was a great principle it is simple yet true. When I meet the God I worship I expect a personage with whom I have been acquainted upon the same principle that I would to meet with my earthly ather after going upon a journey & returning home. . . .

I will tell you the God which you and I worship[. He] is a Being that was on an Earth like this[.] He has been cloathed in mortality the same as we have been and he has had Devils to fight the same as we have had[;] but I do not expect they were the same Devils that we have. That God says I am your God and there is none else[.] Let us worship him and none else[.] He is the God that we have. No matter what Gods Enoch saw when the heavens were opened unto him if the God he saw had been exalted millions of years before our God was[,] he also had to occupy an Earth like ourselves and we shall find it out at some period and this is all the mystery there is about it & if we are faithful we in our turn shall be exalted and become Gods and there will be no mystery about it when we understand it. . . .

There never was a time or eternity but what a God did exist and a God that had children upon the same principle that children are now begotten, and I was begotten by the God I worship who reigns in the heavens and I shall also in my turn reign as a God & so will you. . . .

Michael was a resurrected Being and he left Eloheim and came to this Earth & with an immortal body & continued so till he partook of earthly food and begat children who were mortal (keep this to yourselves) then they died . . . .

I will now tell you all and you may right it down that all my preaching by the Holy Ghost is revelation. I told Brother Joseph that he had given us revelation enough to last us 20 years when that time is out I can give as good revelation as their is in the Doctrine & Covenants." Elder Taylor said in one of his sermons that if we walk in the light of the Lord we should have revelations all the time" it is the light that is within you no man can live his religion without living in revelation but I would never tell a revelation to the Church unless Joseph told it first. (WWJ)

5 March 1860

I shall see the day when every son and daughter of Adam will bow the knee, and every tongue confess that Jesus is the Christ, the Son of God, the Saviour of the world, — that to him we owe our lives, and that we are indebted to him, and through him to the Father, for every blessing we enjoy. They will acknowledge his right to rule and govern, King of nations, as he does King of Saints. This they must do, notwithstanding all their hatred. Can people receive this? Yes, every son and daughter of Adam can . . . . (JD 8:14)

25 March 1860

The whole Scriptures plainly teach us that we are the children of that God who framed the world. Let us look round and see whether we can find a father and son in this congregation. Do we see one an elephant, and the other a hen? No. Does a father that looks like a human being have a son like an ape, going on all fours? No; the son looks like his father. There is an endless variety of distinction in the few features that compose the human face, yet children have in their countenances and general expression of figure and temperament a greater or less likeness of their parents. You do not see brutes spring from human beings. Every species is true to its kind. The children of men are featured alike and walk erect.

The Bible clearly teaches us that we are the children of the very Being who framed this earth and peopled it. Such teachings may

be found in hundreds of places in the Scriptures, and yet we do not know anything about our Fathert Is it not astonishing? I frequently think that truly the things of God are spiritually discerned, when man, in his reflections, thoughts, words, and acts, as a finite being, knows nothing of God. But when he meditates and acts from the intelligence of the spirit God has placed within him, the visions of eternity are opened to him; heaven and eternity are before him.

. . . . If any of us could now see the God we are striving to serve — if we could see our Father who dwells in the heavens, we should learn that we are as well acquainted with him as we are with our earthly father; and he would be as familiar to us in the expression of his countenance, and we should be ready to embrace him and fall upon his neck and kiss him, if we had the privilege. And still we, unless the vision of the Spirit is opened to us, know nothing about God. You know much about him, if you did but realize it. And there is no other one item that will so much astound you, when your eyes are opened in eternity, as to think that you were so stupid in the body. (JD 8:29-30)

8 April 1860

So live every morning, noon, and evening, every moment, as to enjoy the Holy Ghost continually. Do not deprive yourselves of this privilege, brethren and sisters; then you can see, hear, and understand, and know things that are of God, the visible and invisible, in heaven and on earth, — things past, present, and to come. No power can deprive you of this privilege, and God will bless you, and we will bask in his presence with our Elder Brother, and with all the sons and daughters of Adam who have been redeemed from the four quarters of the earth, to live for ever. (JD 8:43)

20 May 1860

The Gentile nations have had more of the revelations of God than is their just due. And I will say, as I have before said, if guilt before my God and my brethren rests upon me in the least, it is in

this one thing — that I have revealed too much concerning God and his kingdom, and the designs of our Father in heaven. If my skirts are stained in the least with wrong, it is because I have been too free in telling what God is, how he lives, the nature of his providences and designs in creating the world, in bringing forth the human family on the earth, his designs concerning them, &c. If I had, like Paul, said — "But if any man be ignorant, let him be ignorant," perhaps it would have been better for the people.

You may ask whether this is reasonable. I can prove it to be so in a few sentences. There are men upon whom God has bestowed gifts and graces, and women who are endowed with strong mental ability, and yet they cannot receive the truth; and then the truth condemns them: it leaves them in darkness. When they cannot receive every truth, let it be ever so important or unimportant to them, their neglect to grasp in their faith the truth God reveals for their benefit weakens them, comparatively, from the crowns of their heads to the soles of their feet, and the enemy may have the advantage over them in an hour when they think not. To please our Father in heaven, and do his will in all things, to walk up faithfully in the discharge of every duty preparatory to being crowned in his kingdom, when a truth is presented to an intelligent person he ought to grasp it and receive it in his faith. There are revelations, wisdom, knowledge, and understanding yet to be proclaimed, and whether they will please the world, or not, is immaterial to me. I shall not pledge myself upon a single point.

I wish to impress upon the minds of the Saints the importance of so living that they will always know the voice of the Good Shepherd. When they hear the voice of the Spirit of inspiration — the power of God, through any person, let the feelings and sensibilities of every one who professes to know anything of the things of God, be in a state to know and discern between that which is of God and that which is not. I have exhorted the brethren, all the day long, in this way. My whole study is employed and my whole soul is drawn out to induce this people to live their religion. How often has it been

taught that if you depend entirely upon the voice, judgment, and sagacity of those appointed to lead you, and neglect to enjoy the Spirit for yourselves, how easily you may be led into error, and finally be cast off to the left hand? . . .

How far back shall we have to search before we find a people that attained to the longevity for which the body of man is framed: If we could meet here Sabbath after Sabbath for a hundred years to come, would it not be a glorious privilege? What parent would not rejoice in seeing his children and his children's children grow up to manhood, while he still lived on the earth to direct their minds and mark out the path for them to walk in, and lead out before them in righteousness and holiness, inspiring them to continually to pursue the way of obedience to the will of their God? Would not this be more pleasing than laying down the body in an early grave? Would it not be consoling to a good man to live long on the earth in the full enjoyment of all his mental and physical faculties, filled with experience and judgment to direct the steps of youth, and to see his children, his grandchildren, and great grandchildren, and still continue from year to year and from generation to generation, until he is six, seven, eight, or nine hundred years old? "But no," says a father or mother; "I probably shall not live until I see my children grown up. I will direct them as well as I can while I do live." It is seldom that men in our day can count more than three generations of their children; but suppose we could count forty or fifty generations of our offspring, and be all the time guiding them in the path which leads back to our heavenly Father — to our heavenly home, guiding our rising generations by our examples, good judgment, and the superior counsel and experience we have gained in the things of God — of heaven and earth; would not this be consoling to every good person? . . .

The human family has again to return to this state — not you and I as individuals. Mankind have degenerated; they have lost the physical and mental power they once possessed. In many points pertaining to mechanism, men have in modern times been instructed

by revelation in them, and this mechanical knowledge causes them to almost boast against their Creator, and to set themselves up as competitors with the Lord Almighty, notwithstanding they have produced nothing but what has been revealed to them. In the knowledge of astronomical and other philosophical truths, which our modern great men are searching after and pride themselves in, they are but babes, compared with the ancient fathers. Do the wise men of modern ages understand the laws which govern the worlds that are, that were, and that are to come? They cannot fathom this matter. They have grown weaker when they ought to have grown stronger and wiser. We look forward to a day when we must begin to approximate towards the life that is eternal — the life that will endure. You may ask, "Do we wish to live in the flesh always?" No; only so long as we can endure the sufferings, hardships, toils, labours, pains, and afflictions that are in this world, and make every day benefit ourselves and our posterity, and our acts redound to our own exaltation and to the increase of the kingdom of our Father who placed us here.

Some of our old traditions teach us that a man guilty of atrocious and murderous acts may savingly repent when on the scaffold; and upon his execution you will hear the expression — "Bless God! he has gone to heaven, to be crowned in glory, through the all-redeeming merits of Christ the Lord." This is all nonsense. Such a character never will see heaven. Some will pray, "O that I had passed through the vail on the night of my conversion!" This proves the false ideas and vain notions entertained by the Christian world. They have no good sense pertaining to God and godliness.

This is a world in which we are to prove ourselves. The lifetime of man is a day of trial, wherein we may prove to God, in our darkness, in our weakness, and where the enemy reigns, that we are our Father's friends, and that we receive light from him and are worthy to be leaders of our children — to become lords of lords, and kings of kings, — to have perfect dominion over that portion of our families that will be crowned in the celestial kingdom with

glory, immortality, and eternal lives. If we are crowned to become lords of lords and kings of kings, it will be to rule and reign over our own posterity pertaining to this flesh — these tabernacles — this commencement in our finite state or being. When I reign king of kings and lord of lords over my children, it will be when my first, second, third, fourth, and so on, son rises up and counts thousands and millions of his posterity, and is king over them; then I am a king of these kings. Our Father, who is Lord of all, will reign a King of kings and Lord of lords over all his children. (JD 8:58-59, 60, 61)

3 June 1860

No human being has had power to organize his own existence. Then there is a greater than we. Are we our own in our bodies? Are we our own in our spirits? We are not our own. We belong to our progenitors — to our Father and our God. . . .

The Lord has had his eye on this spot from the beginning . . . .

He knows how to commence his work and how to finish it, and he will finish it where he commenced it.

How our faith would stretch out and grasp the heavenly land where our father Adam dwelt in his paradisiacal state! That land is on this continent. Here is where Adam lived. (JD 8:67)

7 June 1860

The Latter-day Saints throughout the valleys in these mountains and throughout the world ought to be learning what they are on this earth for. They are here to increase and multiply, to enlarge, to gather the house of Israel, redeem Zion, build up the Zion of our God, and to promote that eternal intelligence that dwells with the Gods, and begin to plant it in this earth, and make it take root downward and bring forth fruit upward to the glory of God, until every obnoxious principle in the hearts of men is destroyed, and the earth returns to its paradisiacal state, and the Lord comes and

dwells with this people, and walks and talks with them as he did with Father Adam. (JD 8:282)

19 August 1860

Marvel not that we have what are called troubles: marvel not that our enemies seek to destroy us and the kingdom of God from the earth. These presecutions are to prepare the humble and faithful to dwell in the presence of God the Father and his Son, while the vast multitudes of the earth must dwell in the kingdoms prepared for them, but cannot dwell in his presence. If you expect to gain the glory you anticipate, never grieve, nor sorrow, nor mourn at the providences of God when they cause you to suffer, or to part with every earthly object you have. If they cause fathers and mothers to separate from their children, and husbands from their wives, it matters not: God is our Father, and the offspring of Adam are our brothers and sisters. Who is my father, mother, sister, and brother? Those who do the will of my Father in heaven.

God bless you! Amen. (JD 8:151)

8 July 1860

Brother Joseph Young, in his remarks, frequently quoted the words of the Saviour, as recorded by his Apostle, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." I would be pleased to see the divine who can thoroughly acquaint us with that Being whom we call God — the Father or our Lord Jesus Christ. From our youth, we have heard much in regard to the Father and the Son, but in a mystified manner, so far as treated upon by the divines and theologians of the so-called "orthodox" churches. How many of you can give us sound, sensible ideas relative to the character of our Father in heaven? If the Elders of Israel, who speak to us from Sabbath to Sabbath, and who go forth into the world to preach the Gospel of life, cannot, no man on the earth can. How much have we learned in regard to it? How far have our understandings expanded to comprehend the

character of that Being we call God? or even to comprehend the character of his Son Jesus Christ, whom we call our Saviour?

The character of the Father is plainly portrayed in the Bible, so far as it is necessary for it to be revealed; but who can tell anything about him? All that we hear from this one, that one, and the other, is but very little. We have formerly been in the habit of hearing — "Great is the mystery of godliness, God manifested in the flesh," and there having the subject left. With the world things pertaining to eternity are such a mystery that all is left in the dark — left with the mantle of ignorance cast around it. But, God be praised, the vail begins to be thinner, and will be withdrawn for us, if we are faithful. The work that God has commenced in this our day is calculated to remove the vail of the covering from off the face of the earth, that all flesh may see his glory together. And if the principles of the holy Priesthood that we have received continue to be carried out by the people at large, the vail will be taken away, so that we can comprehend that Being who is such a mystery to the great portion of the human family. . . .

The eyes of the Gentiles are like the eyes of the fool, wandering to the ends of the earth. They are deceived, blinded, and far from understanding the things of God. All who would understand the things of God must understand them by the Spirit of God. In reflecting upon his providences, it often seems singular that every person cannot understand the things of God; but when you understand the Gospel plan, you will comprehend that it is the most reasonable way of dealing with the human family. You will discern that purity, holiness, justice, perfection, and all that adorns the character of the Deity are contributing to the salvation of man. . . .

While brother Joseph was referring to the providences of God, I was led to reflect that there is no act, no principle, no power belonging to the Deity that is not purely philosophical. The birth of the Saviour was as natural as are the births of our children; it was the result of natural action. He partook of flesh and blood — was begotten of his Father, as we were of our fathers. (JD 8:114-15)

9 September 1860

Verily we can say that man is a mystery to himself — that he does not understand himself. When he understands himself, he will understand much about his Creator — his Father and God.

The greatest desire in the bosom of our Father Adam, or in his faithful children who are co-workers with God our Father in heaven, is to save the inhabitants of the earth. Many spirits have gone forth into the world — very many, as also the Holy Spirit of the Gospel to lead this people and all the human family, who will receive it, back into the presence of our Father and God. It has been the greatest desire of the faithful to see their relatives and friends follow that good Spirit, that they may return to the presence of their Father and God.

Brother Hooper has stated that he has charity. Every good man has; but there are only a few men on the earth who understand the charity that fills the bosom of our Saviour. We should have charity; we should do all we can to reclaim the lost sons and daughters of Adam and Eve, and bring them back to be saved in the presence of our Father and God. (JD 8:174)

9 September 1860

O ye gentiles, let me tell you that every Elder will do as I have told him, when he learns that the opposite course is wrong. And let me tell you that you will see the day when you will wish that you were "Mormon" Elders. By-and-by the Elders of Israel will have gold and silver for plates, cups, saucers, &c.; and when we have adorned and furnished our houses we will have gold and silver to pave our streets, and their enemies will be in hell, unable to raise a descent fiddler there, or any liquor, for it will all burn up, and every decent fiddler will go into a decent kingdom: we will have them. We are going to have the kingdom of God and the fulness thereof, and all the heights and depths of glory, power, and knowledge; and we shall have fathers and mothers, and wives and children.

Brother Cannon remarked that people wondered how many wives and children I had. He may inform them that I shall have wives and children by the million, and glory, and riches, and power, and dominion, and kingdom after kingdom, and reign triumphantly. "What will you do with all those who have sought to kill you?" Make them soap-boilers and kitchen flunkeys. We are not going to send them into hell fire, for it takes a good Latter-day Saint apostatized to get down into that deep (did I say bottomless?) pit. A person, to become an angel of the Devil, has first to be a good Saint, and then deny the Lord who bought him.

Do you query why we give endowments to A., B., and C? It is to make devils of those who will deny the faith, for that is also necessary, as a host of devils will be needed. We also want Saints, angels, holy ones, and those that are exalted to the highest glory — we want them to inherit kingdoms that number millions on millions.

Brother Hooper stated that he had charity. My charity is that God has provided for his children, the sons and daughters of Adam and Eve, where all who have lived according to the best light they had will have better kingdoms than ever entered into their hearts to conceive. That is the charity of God in his plans to save his people. Will the Latter-day Saints so live that they can enjoy the fulness of heights, depths, glory, and intelligence in which the Father and the Son dwell? If they do not, they must go into another kingdom. He has designed that we should become Gods — the sons of God — fathers of eternal lives, like Abraham. This is the promise he received — to be the father of endless lives, that his posterity and generation should never cease, in time nor eternity. (JD 8:178-79)

7 October 1860

. . . . you shall have the opportunity of speaking, bearing rule, dictating, guiding, and directing, to your full satisfaction, the things that pertain to the kingdom of God. This promise is to all who are faithful. They shall receive a fulness of kingdoms, thrones, principalities, powers, dominions, and all the fulness pertaining to the

Godhead . . . .

This is the kingdom of God; these are the people of God, as are all who receive the truth and follow its principles. As to parentage, we are no more the children of God than are the rest of the inhabitants of the earth. Originally, as to our parents, as to our organization and that which pertains to our life, we are all the children of one Father, whether we be Jew or Gentile, bond or free, black or white, noble or ignoble. . . .

I do not wish to make a political speech, nor to have anything to do with the politics and parties in our Government. They love sin, and roll it as a sweet morsel under their tongues. Had they the power, they would dethrone Jehovah; had they the power, they would to-day crucify every Saint there is upon the earth; they would not leave upon the earth one alive in whose veins runs the blood of the Priesthood. Yet they are our brethren and sisters — bone of our bone, flesh of our flesh — sprung from one parentage. God is our Father — Jesus Christ is our Elder Brother. . . .

In the beginning, after this earth was prepared for man, the Lord commenced his work upon what is now called the American continent, where the Garden of Eden was made. . . .

God will reign King of nations as he now does King of Saints. It is a glorious thought, my brethren, — a thought that should touch the heart of every being on the face of this earth, that God is going to reign Lord of lords and King of kings — that he is coming to the earth again. His kingdom is growing, and his grace is bestowed upon his children, and they are coming to understanding and growing in grace. (JD 8:194-95, 96)

14 October 1860

The excellency of the glory of the character of brother Joseph Smith was that he could reduce heavenly things to the understanding of the finite. . . . This should have convinced every person that ever heard of him of his divine authority and power, for no other man was able to teach as he could, and no person can reveal the

things of God, but by the revelations of Jesus Christ. When we hear a man that can speak of heavenly things, and present them to the people in a way that they can be understood, you may know that to that man the avenue is open, and that he, by some power, has communication with heavenly beings; and when the highest intelligence is exhibited, he, perhaps, has communication with the highest intelligence that exists.

. . . . The Spirit of revelation, even the Spirit of eternal life, is within that person who lives so as to bear properly the yoke of Jesus. . . .

But the person that wears the yoke of Jesus and bears his burden — who loves the cause of truth and righteousness more than all else — "Why," says he, "Eternity is full of fathers and mothers. There is my Father enthroned in glory. He is the Father of my spirit." God our Father, who dwells in eternity, is the Father of our spirits and the God and Father of our Lord Jesus Christ. . . .

Let me here say a word to console the feelings and hearts of all who belong to this Church. Many of the sisters grieve because they are not blessed with offspring. You will see the time when you will have millions of children around you. If you are faithful to your covenants, you will be mothers of nations. You will become Eves to earths like this; and when you have assisted in peopling one earth, there are millions of earths still in the course of creation. And when they have endured a thousand million times longer than this earth, it is only as it were the beginning of your creations. Be Faithful, and if you are not blest with children in this time, you will be hereafter. But I would not dare tell you all I know about these matters, though I know but little: still I am not a fool in the things of God . . . (JD 8:206, 208)

17 Febuary 1861

It is not my daily study to know what a Prophet meant in relation to things that occurred before the flood, or will occur after the millennium, how Adam set out his currant bushes, and in what part

of the garden Eve was when she partook of the forbidden fruit; but I want to know how to lead you with that intelligence to enable you to live to an everlasting life, that you may be saved in the kingdom of God. (JD 9:125)

17 March 1861

. . . we like to hear the good things of the kingdom. There is an eternity of principles to bring forth. When you hear a person take a text — when you read a passage of scripture pertaining to certain principles that is in the gospel these as a whole we may compare to a chain, you take a link from that chain and you cannot tell much what it is. Every part is fitted to its place, and it needs the vision of the mind to be opened to behold the beauty of the principles pertaining to life and salvation. We say we continue to learn, when shall we cease to learn? I do not know I expect I shall never see the time, though I may endeavor to all eternity, that I will not have the priviledge of advancing. . . . All that is required is wait, and abide your time, and we will convert this earth into a heaven, and by and by the sin and the wretchedness that has afflicted the human family, and followed their tracks from the time of the fall until now, and the pain and anguish will be wiped out from the earth, and it will be beautiful become celestialized, and John the revelator says he saw it like a sea of glass. That is a Urium and Thumum what do you mean?" A Urimum and Thumum is comparitively like a mirror I have a dimple on my cheek, but I turn my eyes in such a way that I can see it but I walk up to the mirror and see my own face. So if I wished to see Adam as he was when he came into the garden of eden before he partook of the forbidden fruit, this Urium and Thumim is the mirror I look into! You step up and you look and you see Adam as He was. . . .

All these weaknesses that afflict us will be in the land of forgetfulness by and by, and will only prepare us while we are exercised with them for exaltation. And we shall say father I am glad you redeemed me in the world, and made me know what the bitter cup

was, you made me drink it to the dregs and now I can be useful in my calling, and I am qualified now to extend my dominion and become like my master. (MABY)

27 April 1861

When the brethren cherish doctrines they believe to be correct, I do not wish them to preach those doctrines in chimney corners and other by-places, but I want them to come forward and proclaim their cherished doctrines in the Tabernacle, that I may have an opportunity to correct whatever may be erroneous. (MABY)

15 July 1861

I take the liberty of preaching to the people, wishing to do so for the benefit of the saints. If we could but understand the economy of heaven in our organization and in the dealings of God with his people, if we had eyes to see, ears to hear, hearts to understand facts as they are, all mankind would seek for eternal life. In the economy of heaven every person that is experienced, as the saints very well know, that life, eternal life, is not obtained by every fancy and fantasism conjured up by men. There are certain principles that pertain to life everlasting, those principles will, and those alone, abide the day that is to come, abide the scrutinies of Jehovah, abide the presence of him who dwells in eternal burnings. . . . Ask intelligent beings, "where is your origin? Can you print it before us that we can see it? Can you tell it to us?" It is in obscurity. It is beyond the comprehension of the people and eternally would remain so if God did not reveal it. Look at the people before us this day. Behold the millions of human faces that many of you, perhaps, have seen. Who can tell their origin? Can the philosopher? A great many have tried, but they all sink into the conclusion that man is a mystery to himself and is past finding out. These intelligent beings that I now see, that I behold as we say with the natural eye, Br. Kimball would call it the natural eye, the eye of the spirit, very well, the eye that God has given me and the power of sight: How

long is it since they were in chaos? All that pertains to man independant of the intelligence that dwells within his body, independent of that spirit of life, light and intelligence? I see the faces of these, my brethren and sisters. How long is it since you and I were mingled with the native element that now fills the atmosphere, the sea, the earth? The apostle says we are of the earth, earthly. The human organization tends to the earth, bends to it, inclines to it. Clings to it and the decree is, "dust thou art and unto dust thou shalt return." To hear these very intelligent beings that could rise and speak were we in social conversation, the intelligence that would be imparted by the organs of speech that we behold with our eyes, but a few days since was swimming in native element. God has organized this. He has his own way and that way is not changed. All beings are here upon the same principle; all that ever was and all that ever will be are upon the same principle. Here we are. If we could understand the first principles of our organization and see the multitudes, the vast work, I say the boundless space, to see the particles of matter organized by the decree and the law of Jehovah and the machine that he has set in order, giving it its bounds, this matter is constantly organizing. Generations come and they pass away. Now see the mountains of Solid rock? They have their time for organizing and they have their time for decay. You see one generation come and go and another take their place and we see the vast creations coming into existence, and when we call for our fathers and our mothers, our progenitors, where is the nations that has lived a hundred years ago? They are in eternity, and their bodies are in the dust. Where is the intelligence they possessed? It is gone. Where? Into the invisible world. Where are the generations that preceeded them? From the days of Adam until now all flesh, till the ones that now live, are mouldering in the dust. There is a design in all this. The organization that you see in yourselves and in one another, organized expressly to continue, to endure, to develop the power of the Almighty, the glory, the intelligence of our Father and our God. Where are these people, the nations of the earth that have sunk

like Babylon? They are no more upon the earth. We look upon the inhabitants of the earth and we inquire, "Can you tell me, ye wise men, ye skillful, ye philosophers and divines that study perhaps three score years to find out, what man is made for? Can you tell me what you were sent here for on this earth? Do you understand your origin? Do you know the design of your being, why you are here?" "I am here and that is all I can tell about, know, or understand." "Why not understand your origin?" "It is beyond the conception of man, beyond the power of all the divines on the earth in our day. It is past finding out." You may go to our mother church and then you may follow down through all the days of the reformation until this day, and until the Prophet Joseph Arose. They were as dark as midnight darkness, not a man upon the earth that was capable of delineating the character of himself, was capable of telling his origin. Now if we did but understand things as they are, the first principles of life is to organize this course material. We see it organized into intelligent men, that are capable of receiving little upon little, here a little and there a little, line upon line, line upon line. He reads one verse in the Bible and commits it to memory. It does not deprive him of the privilege of commiting another verse, and chapter after chapter and book after book. It does not deprive him of commiting to memory the history of the nations, and he treasures up in the storehouse God has organized within him. He treasures up wisdom, knowledge upon knowledge. Here is the intelligence we see. Then we see the inferior, and from it we trace the highest degrees of intelligence we behold in man and follow it down to the brute, and from the brute to the vegetable, and it is impossible for the philosopher to distinguish and draw the line between them. You see that eternal variety? God has organized it. There is no philosopher or divine, but what will tell you, "I did not organize myself. I did not possess power to produce myself. I am here, and it was a superior power by which I am, and all the human family." It is a superior power to many that we are here upon the earth. The trees that grow, the leaves that shoot forth, the flowers,

the grass that comes from the earth, it is all beyond the power and capacity of man to produce. We are here. We see we are here. We know we are here. How come we are here? Did we come by chance? You know some of our philosophers that have lived previous to our day and some that are now living, that deny the existence of a supreme being. I will confess they are more consistent than many that pretend to believe in a supreme being. Old Adam Neil of Boston, that was thrust into prison for being an infidel wrote an essay and sent it forth to the people. He said he was so far from believing in a God that he believed we were all gods and saw that supreme divinity in everything he saw. He believed all was God and yet he was imprisoned by the christians, he did not believe in one character. The christians say "we believe in God the Father, God the Son and God the Holy Ghost." What next? Have they a body? "Not at all." Have they any parts, a hand, an arm that they can stretch forth? "Not at all." An eye that they can see out of? (we will reduce them to one person) Then has this being got feet, limbs? "No." Stomach, ears, any senses about him? "No, he is without body parts and passions." and of course he is without principle or power. This is the God that the infidel, Adam Neil, was thrust into prison for not believing in. He was more consistant than the christians. He believed in that supreme divinity that fills immensity, that was in all intelligent beings, in the brute, in the vegetables, that is, all over and round about. So far from believing there was no God, he believed in many gods. I say he was more consistant than the christians. But from the days of the apostacy of the church, who has been able to tell the origin of mankind, to know the relationship that exists between the divine and the natural, to converse with gods and angels and bring the knowledge of the gods to man's capacity and teach them how to converse together and chat together until the eyes of man are open to see as they are seen? Nobody has been able to do this until Joseph Smith arose. I was not very religious myself in my youthful days in my outward profession, though I had all the reverence in my heart that any man should have, yet I

was called an infidel. I heard no man that could delineate, exhibit, print before the people, the least idea of man or the origin of his being upon the earth. I heard the great and the good. I searched, endeavored to learn for myself where the wisdom of God was if it ever was on the earth. I found it not. One of the greatest speakers that America ever offered: I heard him speak upon the soul of man. When he had exhausted over three hours in trying to tell his evidence, what the soul of man is, he labored like a balloon under the pressure of confined gas that goes up, up, up, and is drifted hither and thither by every current of air, until the gas is exhausted, when it suddenly drops to the ground by its own weight. His discourse suddenly came to an end, when our friend, the expounder of the mysteries of the kingdom of God, after exhausting all his ability and strength, all his mental and physical power, to tell what the soul of man is, he concluded with these profound remarks. "Brethren, it is beyond the capacity of any human being to understand this great mystery, but I came to the conslusion that the soul of man is an *immaterial substance*." Did ever any such thing exist? That term carries with it a flat contradiction. But this is the knowledge of the world. When they have exhausted all their philosophy, they know nothing of these matters. Do we know? Yes, we do, and in this consists our comfort and consolation. As pertaining to our bodies, they were organized from the coarse material, from the rude element that we live in. We breathe it, eat it, drink it, it is all around us, in us, and through everything. The materials that organize this world are the same of which our bodies are organized. Br. Kimball told us this morning, Jesus was begotten of the Father, born of the Virgin Mary, and he possessed a body like you and I. A great many have talked about it. Divines have exhausted all the powers of their minds upon it in the days of the Reformation. You can read their writings, and no doubt you have read them, and what do they know about it? Nothing at all. Ask the divinity of this age how Jesus Came upon the earth, and can they tell? No. They tell you a thousand things, and they are all wrong. Jesus Christ came here because his

Father came here and he was begotten of the Father, and he was born of the virgin Mary as my mother bore me and as my father begot me and as you begot your children. What, is it possible that the Father of Heights, the Father of our spirits, could reduce himself and come forth like a man? Yes, he was once a man like you and I are and was once on an earth like this, passed through the ordeal you and I pass through. He had his father and his mother and he has been exalted through his faithfulness, and he is become Lord of all. He is the God pertaining to this earth. He is our Father. He begot our spirits in the spirit world. They have come forth and our earthly parents have organized tabernacles for our spirits and here we are today. That is the way we came. Do the divines of christendom know anything about it? Can all the philosophers of the nineteenth century detail one point intelligently concerning this? They can not, and if they should happen to make a true point by the aid of the truth they already possess, it appears so wonderful to them they are at a loss to know whether it is true or not. All this pertains to the first principles of the gospel. You must get the people where you can save them before you can save them. If you want to find out what the people are here for, how did you come here, and if we are here (and it is a fact that we are living), what we are living for. If we can find out how we came to live, the next step is to find out what we came for. We are living to live, we endure to endure, exist to an eternal existance, live to live for ever more and never die. One path leads to life, to continue this organization, the other to disolving this matter, separating the particles one from the other until they return to their native element, and that is called death. Is there any such principle as annihilation? No. There is no such principle in heaven or on earth or under the earth. There is an eternity of matter before us, there ever was and there ever will be, there is no bounds to it. Does the scriptures teach the doctrine I am now teaching you? It is taught in the Old and New Testament, perhaps not precisely as I am wording it, but I can read the fact. The human family is here and we came here upon natural principles, upon the

natural principle that God has placed in the people. The foolishness of men and through their traditions they have taken away the truth and introduced something else and the people do not know whether they have knowledge or not. They do not know by what power they exist, whether they are made human beings or divine beings, or belong to the brute creation. We have something to say about our christian brethren and we sometimes talk as I did this morning. I am thankful that I am so far from the Christians. What do I mean by the word "christian?" That we must be like Christ, christlike, that is what we understand by christian. A man that is filled with the power of God, that knows and understands the revelations of the Lord Jesus Christ and observes the commandments of the Father, one that bows humbly to his requirements and delights himself in them, that is the christian. We call the present sectarian order of christians, "christians," but they do not know what it means. . . . We are trying to build up Zion, first in [our] hearts, then in our houses, and in our neighborhoods, and by and by we expect to return to the place where God built the garden of Eden. Do you know where that is? It is in Jackson County, Missouri. Now don't any of you run crazy about it and be scared, and do not jump up so high in the air that you will fall down and hurt yourself. Be careful, be modest, mild, sincere with yourselves, and let the Lord have his own, and come to the conclusion that if he built it there it is none of my business. Can any of the divines of the day tell where it will stand? No. Where will it stand? On Jackson County, Missouri, North America. Here the people are trying to build up Zion in their hearts, in their houses and in their neighborhoods. Are we saints yet? We are trying to be and when we are instructed enough and have purified ourselves enough we will return to that place where the Lord commenced his work and where he will finish it. . . . Will the Lord destroy this earth? No, he is going to baptize it with fire and with the Holy Ghost to prepare it to come into his presence again. Will he destroy the animal creation? No, they are made by him and they have abided their creation, and everything he has

created has abided their creation except man, the lord of the soil of all the earth, to whom the Almighty committed the earth and the fullness thereof, to Adam and his posterity, to the kings of the earth, but they have forfeited their right and title, and they are the only ones that have transgressed. The brute creation has kept the law by which they were made; the vegetable kingdoms, the animal kingdom has kept the law by which they were made and the earth has kept the law by which it was made, and it has honored God and will be baptized and brought forth in the resurrection. We find out what we are and what we are here for, and how we are here to live forever. This is the object and design of the creator. Those intelligent eyes I now see sparkle with eternal life; they are made to exist forever. The human family are endowed with the most precious attributes God could bestow on any being in the world. They are endowed with attributes like unto himself to improve upon; to improve upon every fine feeling, upon every right and judgment, and upon every moment of time; to improve all to the glory of God, to prepare to dwell with him in his presence. Do you suppose that we have a father? We know we have an earthly father, that is the father of our tabernacles, but not the father of your spirit and mine. My earthly father is not the father of my spirit. The father of our spirits dwells in the heavens, the one that begat my spirit and yours. He set the machine to work and organized this course material of which the earth is organized and brought together. The human body is organized of the same kind of material. If you do honor to that body and let the spirit that comes from God rule it and bring every passion and feeling into subjection to the law of Christ until your spirit has purified the body, and it shall sleep in the dust and wake up in the morning of the first resurrection and be brought forth to newness of life and be crowned gods, even the Sons of God. (MABY)

8 October 1861

I will give you a few words of doctrine upon which there has

been much inquiry and with regard to which considerable ignorance exists. Brother Watt will write it, but it is not my intention to have it published, therefore pay good attention and store it up in your memories.

Some years ago I advanced a doctrine with regard to Adam being our Father and God. That will be a curse to many of the elders of Israel because of their folly with regard to it. They yet grovel in darkness, and will. It is one of the most glorious revealments of the economy of heaven, yet the world hold it [in] derision. Had I revealed the doctrine of baptism for the dead instead [of] Joseph Smith, there are men around me who would have ridiculed the idea until doomsday, but they are ignorant and studip, like the dumb ass. . . .

You may inquire, in case a wife becomes disaffected with her husband, her affections lost, she becomes alienated from him and wishes to be the wife of another, can she not leave him? I know of no law in heaven or on earth by which she can be made free while her husband remains faithful and magnifies his priesthood before God and he is not disposed to put her away, she having done nothing worthy of being put away. If that disaffected wife could behold the transcendent beauty of person, the godlike qualities of the resurrected husband she now despises, her love for him would be unbounded and unutterable. Instead of despising him she would feel like worshipping him, he is so holy, so pure, so perfect and so filled with God in his resurrected body. There will be no disaffection of this kind in the resurrection of the just. The faithful elders have then proven themselves worthy of their wives, and are prepared to be crowned gods, to be filled with all the attributes of the gods that dwell in eternity. Could disaffected ones see visions, even of the future glorified state of their husbands, love for them would immediately spring up within you and no circumstance could prevail upon you to forsake them. . . .

Let me say one thing to the young girls, and what I shall tell you I wish you to ponder in your hearts and say nothing about it,

for the wicked world has no business with these things, nor half-hearted mormons, and if there is any here who will not make a good use of what they hear, the evil shall be upon themselves. I wish to say to my young sisters, if you can go into the hands of a man that will lead you into the kingdom of heaven and exalt you there, to become an Eve, a queen of heaven, the wife of a god, and you can remain with that man whom your soul delights, and you take to him your virginity, you have obtained a treasure that millions of worlds like this could not buy from you, for there is your glory to all eternity. Trifle with this matter and you will reap sorrow and affliction. When you make your choice of a husband for time and eternity and you are sure you have got your choice, hang on to him and not come to me for a bill of divorcement which amounts to nothing at all. (MABY)

12 January 1862

I wish you all to understand "Mormonism" as it is. We embraced it in different parts of the world, because we considered it the best religion we could find. Can we tell how much better "Mormonism" is than other religions and isms of the present day? More or less truth may be found in them all both in civilized and barbarous nations. How has it transpired that theological truth is thus so widely disseminated? It is because God was once known on the earth among his children of mankind, as we know one another. Adam was as conversant with his Father who placed him upon this earth as we are conversant with our earthly parents. The Father frequently came to visit his son Adam, and talked and walked with him; and the children of Adam were more or less acquainted with their Grandfather, and their children were more or less acquainted with their GreatGrandfather; and the things that pertain to God and to heaven were as familiar among mankind, in the first ages of their existence on the earth, as these mountains are to our mountain boys, as our gardens are to our wives and children, or as the road to the Western Ocean is to the experienced traveler. From this source mankind

have received their religious traditions. (JD 9:148)

26 January 1862

When Adam found himself in a state of nudity, he hid himself; and when he heard the footsteps of the Lord in the garden, he quaked and trembled with fear. The Lord could do nothing more for him than take some fig-leaves and probably some grass to stitch them together for an apron to cover Adam's nakedness. The Lord could not in a few minutes teach Adam how to make broadcloth and a pair of pantaloons, &c.; for he had forgotten all he formerly knew, and had to gain knowledge by degrees. (JD 9:168)

23 Febuary 1862

Man is the offspring of God. Who can fully realize this? Our Heavenly Father orders all things that pertain to this earth and to multitudes of worlds of which we are ignorant. We are as much the children of this great Being as we are the children of our mortal progenitors. We are flesh of his flesh, bone of his bone, and the same fluid that circulates in our bodies, called blood, once circulated in his veins as it does in ours. As the seeds of grains, vegetables and fruits produce their kind, so man is in the image of God. We hope to be exalted. We hope that God our Father will make us noble and good, but he will only direct and aid us in making ourselves righteous. He has formed us, and in his providences brought us forth upon this earth, but he without our efforts will not make anything of us. What we shall be, depends upon ourselves. We can improve this organization and bring it back to its original purity and goodness, by faithfulness to the will of Heaven, and by daily adding to the intelligence we now possess until we are prepared to stand in the presence of our Creator. (JD 9:283)

23 Febuary 1862

Our mortal bodies are all important to us; without them we never can be glorified in the eternities that will be. We are in this state of

being for the express purpose of obtaining habitations for our spirits to dwell in, that they may become personages of tabernacle. Our former religious traditions has taught us that our Father in heaven has no tabernacle, that his center is everywhere and his circumference nowhere. Yet we read that "God came from Teman, and the Holy One from Mount Paran." "Before him went the pestilence, and burning coals went forth at his feet." "And the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool." "Hast thou an arm like God? Or can'st thou thunder with a voice like him?" "And I will take away mine hand and thou shalt see my back parts; but my face thou shalt not see." "The eyes of the Lord are upon the righteous, and his ears are open to their cry." The idea that the Lord our God is not a personage of tabernacle is entirely a mistaken notion. He was once a man.

Brother Kimball quoted a saying of Joseph the Prophet, that he would not worship a God who had not a Father; and I do not know that he would if he had not a mother; the one would be as absurd as the other. If he had a Father, he was made in his likeness. And if he is our Father, he was made in his likeness. And if he is our Father we are made after his image and likeness. He once possessed a body, as we now do; and our bodies are as much to us, as his body to him. Every iota of this organization is necessary to secure for us an exaltation with the Gods. (JD 9:286)

6 March 1862

It is written, "Prove all things, hold fast that which is good." Refuse evil, choose good, hate iniquity, love truth. All this our fathers have done before us; I do not particularly mean father Adam, or his Father; I do not particularly mean Abraham, or Moses, the Prophets, or Apostles, but I mean our fathers who have been exalted for millions of years previous to Adam's time. They have all passed through the same ordeals we are now passing through, and have searched all things, even to the depths of hell. (JD 9:243)

23 March 1862

I now see before me beings who are in the image of those heavenly personages who are enthroned in glory and crowned with eternal lives, in the very image of those beings who organized the earth and its fulness, and who constitute the Godhead — still here is the evil, and we are the ones who are accountable; for we are the "lords of creation." We hold in subjection the creation; we avail ourselves of the great truths found in the arts and sciences, we navigate the seas, we survey the land, we convey intelligence with lightning speed, we harness steam and make it our servant, we tame the animals and make them do our drudgery and administer to our wants in many ways, yet man alone is not tamed — he is not subject to his Great Creator. Our ignorant animals are faithful to us, and will do our bidding as long as they have any strength; yet man who is the offspring of the Gods, will not become subject to the most reasonable and self-exalting principles . . . (JD 9:246)

16 March 1862

When the Spirit of revelation from God inspires a man, his mind is opened to behold the beauty, order, and glory of the creation of this earth and its inhabitants, the object of its creation, and the purpose of its creator in peopling it with his children. He can then clearly understand that our existence here is for the sole purpose of exaltation and restoration to the presence of our Father and God, where we may progress endlessly in the power of godliness. After the mind has thus been illuminated, the ignorance and blindness of the great mass of mankind are more apparent. Yet there is no son or daughter of Adam and Eve but what has incorporated in their organization the priceless gem of endless life, for the endless duration and endless lives which tyy are approaching. (JD 9:256)

6 April 1862

I will here refer to a principle that has not been named by me for years. With the introduction of the Priesthood upon the earth

was also introduced the sealing ordinance, that the chain of the Priesthood from Adam to the latest generation might be united in one unbroken continuance. It is the same power and the same keys that Elijah held, and was to exercise in the last days. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." By this power men will be sealed to men back to Adam, completing and making perfect the chain of the Priesthood from his day to the winding up scene. I have known men that I positively think would fellowship the Devil, if he would agree to be sealed to them. "Oh, be sealed to me, brother; I care not what you do, you may lie and steal, or anything else, I can put up with all your meanness, if you will only be sealed to me." Now this is not so much weakness as it is selfishness. It is a great and glorious doctrine, but the reason I have not preached it in the midst of this people, is, I could not do it without turning so many of them to the Devil. Some would go to hell for the sake of getting the Devil sealed to them.

I have had visions and revelations instructing me how to organize this people so that they can live like the family of heaven, but I cannot do it while so much selfishness and wickedness reign in the Elders of Israel. Many would make of the greatest blessings a curse to them, as they do now the plurality of wives — the abuse of that principle will send thousands to hell. There are many great and glorious privileges for the people, which they are not prepared to receive. (JD 9:269)

8 April 1862

The possession of all the gold and silver in the world would not satisfy the cravings of the immortal soul of man. The gift of the Holy Spirit of the Lord alone can produce a good, wholesome, contented mind. Instead of looking for gold and silver, look to the heavens and try to learn wisdom until you can organize the native

elements for your benefit; then, and not until then, will you begin to possess the true riches. . . . When we possess all things, it will be when we possess power to organize the native elements that fill the immensity of space, bringing forth and organizing, bringing forth and organizing, again and again, dealing out the providence of God, dictating, guiding and directing the kingdoms that will be made for ever and for ever. This is eternal riches — it is eternal life.

"What did Jesus mean, when he said, Lay up treasures in heaven, &c. What mortal ever went there to lay up treasures? Is there an apartment, a business house there, a Dr. and Cr. account, &c.?" Ask the Lord yourselves, what he meant by that expression, and if you have the Spirit of Christ, you will find out the truth. I think that the Savior referred particularly to laying up in pure and sanctified bodies, holy principles that belong to the heavens, until we are brought back into the presence of the Father, and we, with the earth upon which we stand, are cleansed and sanctified beyond the power of Satan. (JD 10:35)

15 June 1862

Paul, in another place, says, "if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." That which was, is, and will continue to endure is more natural than that which will pass away and be no more. The natural man is of God. We are the natural sons and daughters of our natural parents, and spiritually we are the natural children of the Father of light and natural heirs to his kingdom; and when we do an evil, we do it in opposition to the promptings of the Spirit of Truth that is within us. Man, the noblest work of God, was in his creation designed for an endless duration, for which the love of all good was incorporated in his nature. It was never designed that he should naturally do and love evil.

When our first parents fell from their paradisiacal state, they

were brought in contact with influences and powers of evil that are unnatural and stand in opposition to an endless life. So far as mankind yield to these influences, they are so far removed from a natural to an unnatural state — from life to death. Adam and Eve did not sin because it was in their nature to love sin, but, as Paul says in his Epistle to Timothy, "Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding, she shall be saved in child bearing, if they continue in faith, and charity, and holiness, with sobriety." The enemy of all righteousness deceived the woman and Adam went with her that man might be, and that she might be saved in child-bearing. (JD 9:305)

6 July 1862

What is the grace of God? Who can define it? You say it is the favour of God. If you had good common sense, you never would be out of his favour. He is the Father of our spirits — the Great Ruler of the Universe. . . .

I profess to be a Latter-day Saint. I believe that the Old and New Testaments were given by the inspiration of God, and since much adulterated by uninspired translators, which makes it necessary for one to have the Spirit of revelation from God to read and understand them. I believe the doctrine that the Lord taught to Adam in the garden, and that Adam taught to his children, that Enoch taught to his city three hundred and sixty-five years, preparing a people to go into the presence of God the Father. I believe the doctrine taught by Noah, who was instructed of God to build an ark to save himself and family from destruction in the great flood. I believe the doctrine Abraham taught, that Isaac, Jacob and the Patriarchs taught. I believe all the doctrine Moses taught to be the word of the Lord. I believe in the law of carnal commandments as he did; it was for them, and not for us. It was a yoke placed upon their necks because of their disobedience to the higher law of the Gospel. Jesus Christ removed that yoke, and told them to follow the law of the Gospel. (JD 9:321)

13 July 1862

The generations of men from the beginning have refused to pay homage to their God, and to render unto him that which belongs to him. . . .

An angel of the Lord visited Adam, when Adam was offering up sacrifice. The angel asked him why he was offering up sacrifice. Adam replied, I know not, but this I do know, the Lord has commanded me, therefore I offer up sacrifice. It may be said that Adam was very ignorant. It was designed by the Lord that his previous knowledge should pass from him. (JD 9:314-15)

10 August 1862

"And this is life eternal, that they might know thee the Only true God, and Jesus Christ whom thou hast sent." Everything relating to salvation is embraced in this knowledge. To know God, is first to know the Saviour; and to know the Saviour, is for man to know himself; This knowledge of oneself cannot be obtained by worldly wisdom, it can only be reached through continued obedience to the Gospel and to "every word that proceedeth out of the mouth of God." For "where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolishness the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

We are in a world of darkness and sin, shut out from the presence of the Lord. This little planet which we inhabit is far removed from the habitation of our Father and our God. Yet we are the offspring of God, and are not banished so far from him that His hand cannot reach us; we are not so far sunken in darkness and ignorance that the light of truth and revelations from our Father's presence cannot reach us. Forgetfulness has not been made so thoroughly complete in us as to erase

from our spirits all possibility of the least glimmering of our former estate being made manifest to us, when we are under the influence of the Holy Spirit. All the family of man have a right to a claim upon the heritage of God; they are heirs of every blessing that is in the heavens, and they are under the watchcare of Him who never sleeps. Mankind are created expressly to dwell with the Gods of eternity forevermore. What a thoughtt When we consider our numerous weaknesses, our comparative nothingness, and how subject we are to falter and fail in the way of our duty. Notwithstanding all the weaknesses of mankind, their endowments are great. They are capacitated to grow in knowledge, to increase in wisdom, until they attain to an understanding of themselves, until they know Jesus their Elder Brother and their Father who sent him, obtain power over death, hell, pass through the resurrection and stand in the presence of God — body and spirit a living soul redeemed and saved to a fulness of glory.

Of all people upon the earth the saints, with [the] information they possess and the glorious future that is spread out before them, should live in peace and harmony with one another as fathers, mothers, brothers, sisters, husbands, wives, children, friends, neighbors, and citizens. But all the saints do not yet live with each other entirely without altercations. (MABY)

30 November 1862

When we can obtain our correct position before the Lord and one another, each person will be as useful as another in their sphere and capacity, in our mortal existence. We shall be one in spirit, and one in purpose, and one in faith, and one on our approach to the gospel, ultimates to be attained, and in the faithful performance of the duties devolving upon us. But we shall still retain our individual identity, capacity, and ability; our individual circles of action and influence, our relative connections, our sphere of illuminable [sic] and our room to

dwell, each person who we crown in the celestial kingdom of God will be a father of fathers, a king of kings, a lord of lords, a god of gods, but in no case will there be three persons or more embraced in one god, as some have foolishly supposed to be the case with the godhead. Each person will reign over his posterity. Adam, Michael, the Ancient of Days, will sit as the judge of quick and dead, for he is the father of all living, and Eve is the mother of all living, pertaining to the human family, and he is their king, their Lord, their God, taking and holding his position in the grand unbroken chain of endless increase, and eternal progression. Enoch, the seventh from Adam, Noah, Melchizedek, Abraham, Isaac, Jacob, the Twelve, patriarchs, Moses, Elias, and all faithful in all ages of the world who have had the gospel of salvation, and have been unwavering in their faithfulness to the end of their mortal career, have and will obtain promises as Abraham did, and become each one in his time father of fathers, etc. and the lives issuing from them will be endless or ceaseless and endless in their increase; until their seed, and their kingdoms shall be more numerous than the sands of the seashore, the stars of the firmament, or the particles of dust upon the surface of the globe that cannot be numbered. You can readily see that this makes our father Adam a great and mighty king, when we are crowned kings and queens, father Adam, and mother Eve will be king and queen of us all. Under the Priesthood which is after the Son of God and the power of an endless life, each father being a son, will always throughout time and eternity be subject to his father, as his king, dictator, father, Lord, and God. Each son, in his own turn, becomes a father and is entitled to the same obedience from the line of his descendants. It is by the authority and power of the Holy Priesthood alone that those in heaven and on earth can be entitled to, and secured in the possession of the legal authority. The great chain of priesthood has been broken through sin and disobedience. Genealogical records have ceased to be kept for

many generations and men have lived and died without knowledge which pertains to the perpetuity of their existence. How and where they shall be connected in the future, and destitute of information, privilege and blessings held out to them in the gospel; but there is a remedy provided. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse." Joseph Smith says: "It is sufficient to know, in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other between the fathers and the children upon some subjects or other, and behold, what is the subject? It is the baptism for the dead, for we without them cannot be made perfect; neither can they without us be made perfect. Neither can they or we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times; which dispensation is now beginning to usher in, that a whole and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. etc." Though I have merely given to this subject a passing notice, you can see that the faithful have much to do in this last dispensation. But to return to the thread of our subject, I am aware that there is a great anxiety manifested, and a great interest felt with regard to the state of children after death. The endless variety we see in nature is its greatest charm, and little children [are] one of her superiorities that we could not well dispense with; heaven would be stripped of her brightest glories were they not to be found there. The kingdom of our father Adam would lack one of the most pleasing features of the kingdom of his father, and of other kingdoms which he has beheld in eternity among the gods. He wishes the same eternal variety in his kingdom that is to be found in the kingdoms of

the gods of eternity. (MABY)

7 December 1862

We understand that the Spirit of God is upon all the workmanship of his hands, it fills the atmosphere, and rests upon the waters, filling them with life: it impregnates the soul, and giveth life to plants: it is upon every creature small and great and it is in the hearts of the people. "O Lord how manifold are thy workst In wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great. These wait all upon thee: that thou mayest give them meat in

due season." "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth." . . . I am proud to say that I own my father and God in the midst of this wicked and preverse generation. When we have fought the good fight, kept the faith, have overcome, and safely passed through the ordeals of this mortality, our greatest joy will be because we have loved God, kept his commandments, and asked no odds of the devil and all his emissaries. (MABY)

20 April 1863

We may rejoice greatly in the possession of the spirit of truth and in the power of God, which elevates the soul to the contemplation of heavenly things, but it does not teach men how to raise corn. The Lord could impart this information in a special revelation, the same as he instructed Adam and Eve how to cover their nakedness. He showed them how to make aprons of leaves and then coats of skins, and instructed Adam in extracting the metals from their ores, the same as one man instructs another. . . . The power of God and true knowledge are component parts of godliness, and all the providences of God dealt out to us are for the furtherance of his kingdom upon the earth. . . .

The world is wrong and we have to right it under the direction of Heaven. For this purpose are we located upon the land of Zion, and the land of Zion is North and South America — the land where our heavenly Father made his appearance and planted the Garden of Eden. This land is choice above all other lands upon the face of the earth. . . .

The nations of the earth, without exception, have wandered far from the fountain of knowledge and the intelligence the Lord gives to his covenant people. It seems as though it might take the age of an earth like this to bring back the children of God to where they may know their Father and understand that they are his offspring.

. . . . all truth is the offspring of heaven and is incorporated in

the religion which we have embraced. (JD 10:221, 222, 224)

31 May 1863

There is not a being upon the face of the earth who is made in the image of God, who stands erect and is organized as God is, that should be deprived of the free exercise of his agency so far as he does not infringe upon others' rights, save by good advice and a good example.

It is written in the Scriptures, "If ye had known me, ye would have known my Father also, and from henceforth ye know him and have seen him. Philip saith unto him, Lord, show us the Father and it sufficeth us. Jesus saith unto him, Have I been so long a time with you and yet hast thou not known me, Philip? he that hath seen me hath seen the Father, and how sayest thou then show us the Father?" The Father is a perfect man in every part, a person of tabernacle endowed with all the features and attributes of a perfect being. . . .

Elevation, exaltation and glory are the objects of the Father in peopling this earth with his progeny. Do not be afraid that I say too much when I call his earthly children his progeny. It is supposed by many modern Christians that the Old Testament has become obsolete; they regard it more as a book of history relating more particularly to past ages than to us; but we will quote from it in support of God's being our Father and our being his progeny. Moses gives us to understand that Adam was created precisely after the image and likeness of his God. And in the New Testament Jesus Christ says, "And call no man your father upon the earth, for one is your Father which is in heaven. Neither be ye called masters, for one is your Master, even Christ." Again, Paul says, "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" He is the Father of every spirit that has ever taken an earthly tabernacle. Again, Paul, in writing to the Hebrews, says, "Who being the brightness of his glory and

the express image of his person," &c.; and "I and my Father are one," says Jesus; what, one body? No, it never entered the Savior's mind that such a rendering of this saying would ever enter into the minds of persons holding the least claim to good sense. They are no more one person than I and one of my sons are one person. If my son receives my teaching, will walk in the path I mark out for him to walk in, if his faith is the same as mine, his purpose is the same, and he does the work of his father as Jesus did the work of his Father, then is my son one with me in the Scriptural sense. "Then said Jesus unto them, when ye have lifted up the Son of Man then shall ye know that I am, and that I do nothing of myself; but as my Father hath taught me, I speak these things." Jesus was the express image of his Father, and he was so much like the rest of the people in his day that he passed and repassed among them as another man, without creating any special remark. "Hath not the Scripture said that Christ cometh of the seed of David and out of the town of Bethlehem where David was?"

Christ and his Father are one in their faith, in their views, in their ministry, in their purpose and in their operations to accomplish their Godlike designs. Jesus came from the heavens to the earth to subdue all things and bring all into subjection to the will of the Father, "That they all may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them that they may be one, even as we are one. I in them and thou in me that they may be made perfect in one." No one can suppose that Jesus wished to be understood that he and his Father and his disciples were all one person.

We believe in one God, one Mediator and one Holy Ghost. We cannot believe for a moment that God is destitute of body, parts, passions or attributes. Attributes can be made manifest only through an organized personage. All attributes are couched in and are the results of organized existence. True knowledge will teach the people who they are and the design of their creation. We are the sons and daughters of celestial beings, and the germ of the Deity dwells

within us. When our spirits took possession of these tabernacles, they were as pure as the angels of God, wherefore total depravity cannot be a true doctrine. "You must be a free-thinker, Mr. Young." Yes, and also a free-doer. I am not afraid to rebuke any person when necessary, nor to tell the truth anywhere when it is proper and I am called upon to do so.

I am limited in knowledge and in the ability to convey the knowledge that is within me and often resort to geatures to convey what my language fails to impart; neither am I mighty in writing — I can convey more by language than I can by writing. (JD 10:191-93)

30 June 1863

My opinion I will freely give you with regard to the inhabitants of the earth. They do not understand their own existence. I do not think that man was created to rise up and kill his fellow-beings; it is contrary to the character of him that created us and that controls this earth. We have our agency, but my opinion is that that is not according to the character of human beings that stand erect as you and I do, and if we believe the Bible, though there are but few who do believe it, we must believe that it is his character to do all things for the good of his creatures, and we must believe that the Father of our Lord Jesus Christ and of our spirits is such a person that we are created in his express image.

Jesus said to his disciples "he that has seen me, hath seen the Father." It is also said of Jesus that he is the brightness of his Father's glory and the exess image of his person, and in short we are all created in the image of our Heavenly Father, and war and strife are not pleasing to him. . . .

Now, gentleman, you can do just as you please in regard to the treatment of these indians, but when you see those poor, wretched, degraded beings, think, and ask yourselves these questions, do they not stand erect as we do? Whose children are they? Where do they belong? Will you treat them as so many animals? . . . No, they do not. Then treat them as human beings; treat them as friends, and if

you treat them as friends you will find them to be friendly to you, and you will have no trouble with them. (MABY)

8 July 1863

Mankind do not understand themselves nor the design of their Creator in giving them an existence in the world. . . .

As to religion, we believe in the Old and New Testament, and consider it unnecessary to hire learned divines to interpret the Scriptures; we receive them as they are, "Knowing that no prophecy of Scripture is of any private interpretation." . . .

We believe in God the Father and in Jesus Christ our elder brother. We believe that God is a person of tabernacle, possessing in an infinitely higher degree all the perfections and qualifications of his mortal children. We believe that he made Adam after his own image and likeness, as Moses testifies; and in this belief we differ from the professedly Christian world, who declare that "His center is everywhere, but his circumference is nowwhere." Their God has no body nor parts; our God possesses a body and parts, and was heard by Adam and Eve "Walking in the garden in the cool of the day." They say that their God has no passions; our God loves his good children and is "angry with the wicked every day." "And him that loveth violence his soul hateth;" and he reveals his will as familiarly to his servants in all ages as I reveal my thoughts to you this evening.

We believe in the Lord Jesus Christ, the Redeemer of the world, and try to keep his sayings. He said, "If you love me, keep my commandments." One commandment to his disciples was to preach his Gospel in all the world, and baptize believers for the remission of sins, and then lay hands upon them for the reception of the Holy Ghost, that they might possess the gifts and graces promised in the Gospel to all believers.

We worship a God who can hear us when we call upon him, and who can answer our reasonable petitions, and who gives guidance and direction to the affairs of his kingdom which he has established

on the earth in our own day. We believe in making his statutes our delight, in observing his ordinances and keeping all his commandments. You may inquire whether all professed Latter-day Saints do these things. My answer is, They should do them. Are they all truly Saints who profess to be Saints? They should be. Are all this people, in the Scriptural sense, Christians? They should be. Do they all serve God with an undivided heart? They should. Many of them do, seeking daily to do his will. You do not find many of this class of Saints wandering idly over your camp ground, wanting and desiring this, that and the other from the passing stranger. Those who visit you in this way wish to see how you look, as you want to see how the "Mormons" look. The great mass of this people tarry at home, they are in their houses, their gardens, their fields and shops, paying attention to their own business, and not running after strangers for gain; and in attending to their own business many get rich. While some of our community wish to see how their former Christian brethren look, they, at the same time, wish to trade with you, and a stranger might suppose that they are first-class Latter-day Saints. Do not be deceived, for all first-class Latter-day Saints, both men and women, may be found minding their own business at their homes or where their business requires their presence. To know them and how they live is the only means by which you can form a true conception of the "Mormon" people.

We are trying to improve ourselves in every particular, for God has given us mental and physical powers to be improved, and these are most precious gifts; more precious are they to us than fine gold. God is our Father, and he wishes his children to become like him by improving upon the means he has supplied for this purpose. . . .

My friends, you have seen me — Brigham Young — the leader of the people called "Mormons." You see a mere mortal like yourselves, but the Lord Almighty is with me and his people. He had led us by the right hand of his power, and he gives me wisdom to lay before his people good, wholesome doctrines, and to set good examples before them. By pursuing this policy we expect to restore

the confidence which has been lost among men and the integrity that belongs to the heart of man.

Try to do right and God will bless you. I heartily bid you God speed on your journey. Farewell. (JD 10:230-31, 32)

19 July 1863

All the triumphs of science are the grand results of revealed truh. All that mankind possesses of true greatness and goodness is the gift of God. All that is not of God and that does not exist to honor Him, will sooner or later return to native element. Consequentl, to serve God and to acknowledge Him in His true character and in His works should be the greatest and highest purpose of mankind while they exist here. To deny the existence of God is equal to denying the existence of intelligence. To deny the existence of God is equal to denying the existence of the earth and of all things that live and breathe upon it. Those who worship a God who does not exist, and to worship a bodiless, passionless, partless God, is equal to worshipping something that is non-existent, subscribe to the worship of a fable and walk in total darkness so far as knowledge of the true God is concerned. It must strike a sensible person that nothing can be made without a maker, that nothing can be created without a creator, and that no person can be begotten without a father, or brought forth without a mother. These are plain facts which we all naturally know. The earth exists, and it owes its existence to a designer, organizer, and framer. We exist, and owe our existence to a Maker. There is a Supreme Being, and to Him the earth and its fullness, the animate and inanimate, existence owe their being; and this God, Brother Spencer told us this morning, he delighted to acknowledge. In the fashionable world it is quite a remarkable circumstance to find a single person who is willing to openly acknowledge the God of Heaven as the Creator, and upholder of all things. Indeed, it is quite a task for professed Christians even to acknowledge God, hence they are exhorted, "Oh, my dear brother, my dear sister, do take up your cross, and be not afraid to acknowledge

God," for "he that denieth Me before men shall be denied before the angels of God." The man that cannot freely acknowledge God must be devoid of the best portion that intelligence granted to his race, must stand branded as unwise in the midst of created things, and virtually denies before God and angels that he ever possessed true intelligence. . . .

There are great mysteries connected with the different races of men. Why and how they are made different in their color, intelligence, and physical construction, philosophers and learned men have failed to discover. Why have they thus failed? Because they do not possess the key to their own philosophy. Men may have much knowledge given to them, and yet not possess the key of knowledge. . . .

The nations of Christendom naturally have good common sense, yet it is so perverted that they do not know how to preserve themselves. . . . Some of them are willfully blind, and some are ignorantly so. They acknowledge the Bible to be true; they say that it contains the words of God to them; they say that they believe the accounts given by Moses of the creation of man, that God said, "Let us make man in our own image, after our likeness." Yet the most sublime and transcendent stretch of their philosophical and scientific theology, they have not succeeded in finding out the God of Abraham, Isaac, and Jacob, in whom, in their few common sense ments of thought, they believe. The Bible gives Him an image, a likeness, a body, with parts, senses, and passions, which has a location, a family, a home, but we find modern theology has set up an idol to worship which cannot be said to have the likeness of anything that ever did or ever will exist in all the eternities of God, and that does not possess any one of the qualifications possessed by the God of the Saints. It would be much more consistent to altogether set aside the Bible as a revelation of the will of God to man, than to profess to believe in it and then depart from it in practice. It would be more consistent to boldly say that there is no God, consequently no heaven, nor earth, that we are not or that we

are anything but what we really are, than to persist in worshipping a phantom of the brain, at the same time persuading ourselves that we are worshipping the true God.

I can tell all the world that we have a Father and a God; that He has a home, a location, a mansion of glory where He dwells, that He is endowed with all the powers of physical and mental constitution possessed by His children, mankind, but that he has those powers developed in a degree infinitely more perfect than they; that he is capable of understanding and supplying the wants of all his creatures, and is touched with the infirmities of his children that live in a sinful world.

Much proof could be produced to demonstrate that good, sober sense is not a prevailing element in the philosophical, political, theological, and scientific knowledge of the world. . . .

It is a fashionable practice in fashionable society to profanely swear by the name of God the Father and his Son Jesus Christ, throwing dishonor upon the name of their Maker and upon the name of their Redeemer. God will bring all such into judgment. True ladies or gentlemen, even if they did not believe in the existence of Deity, would not be found using his name profanely; but the true character of a saint is to openly acknowledge God in all things, never taking his name in vain, but using it at all times with reverence and proper solemnity. This also properly becomes every person of intelligence who is endowed with that wisdom which comes from God. Those who honor and reverence the author of their existence, honor themselves.

While I am speaking of the Christian world, my mind glances at the heathen world; they are as much Christians as those who profess the name of Christ in Christendom. There are no people upon the face of the whole earth but what have once been in possession of the knowledge of the true God, and have, sometime in the past, been in possession of the Holy Priesthood. Why are they so ignorant and benighted in their understanding? And why is the Christian world so lost to every sense of duty to themselves and to

their Father and God? It is because they have transgressed the law of God, have changed His ordinances, and broken the everlasting covenant which God made with the fathers. . . .

I declare to the heavens and to the earth, and to all intelligent beings that dwell in them, that we possess the true gospel of the Son of God, that we acknowledge God, our Father, who lives in heaven, in whose image we are made; that we may dwell with him, we must be made perfect through suffering as he was. We believe that he is perfect in his power, in his glory and in his exaltation, possessing all things and swaying his sceptre over all things that we know anything about. His power and intelligence are everywhere disseminated. Not a sparrow can fall to the ground without his notice, and the very hairs of our heads are numbered. He goes where he pleases throughout his extended dominions; He is capable of walking through this congregation, or of preaching from this stand, and we would not know him from one of ourselves. Or he can show himself in his glory, which could not be endured by a person still in the flesh. We believe in Jesus Christ, the heir of the family, who gave his life for the redemption of the earth, and everything pertaining to it — every flesh that ever lived and walked or crawled on the earth, flew in the air, or swam in the waters, that he may bring forth the kingdom of God as prepared for him and present it to his Father spotless; that was the object of his errand in the world. We believe that he was the Son of Mary and of God, precisely as recorded in the New Testament.

I am happy in having the privilege of speaking to my fellow beings who are passing through this territory. I have traveled scores of thousands of miles, often with bleeding feet, and many times without food, to preach the gospel to mankind, and now people are willing to come and hear me. I am thankful for the privilege of speaking to them, and I shall tell them the truth and in whom we believe.

It is stated in the book of Doctrine and Covenants that "Seth was a perfect man and his likeness was the express likeness of his

father's, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age." So it is with Jesus Christ and his father. They are one and cannot be known apart only as Adam and Seth were known apart. Shall we boldly acknowledge all these things before the world? Yes, and let the world howl as they have — let them howl on. By and by every knee shall bow and every tongue shall confess to the glory of God the Father, that Jesus is the Christ. (MABY)

7 October 1863

If one of the Prophet Joseph's boys ever receives a revelation from God the Father, or from the Lord Jesus Christ, by the power of the Holy Ghost, or from Gabrial, from Michael, or any other Angel that God may send, that revelation will dictate that son of Joseph to come directly to your humble servant, Brigham Young, and I will [be] as ready to receive him as any man that lives on this earth. . . .

It has been told you what Joseph the Prophet said with regard to the keys of the priesthood. Here are men, sitting around me, that sat in the Prophet Joseph's secret counsels year after year; I refer to the Twelve Apostles and some others; they heard Joseph say thousands of things that the people have never yet heard; among a great many other things he said and he had a foreboding that he would be betrayed into the hands of his enemies — "I will give you a key to govern your actions if I should be slain by my enemies; if ever this transpires, some person will stand forth who honers and holds the keys of the Holy Priesthood, and the main body of the people will follow that individual; you may depend upon this." Many of you are my witnesses with regard to the truth of this saying. (MABY)

4 June 1864

The human family are formed after the image of our Father and God. After the earth was organized the Lord placed His children

upon it, gave them possession of it, and told them that it was their home — the place of their habitation from henceforth; He told them to till the ground and subdue it; He gave it to them for their inheritance, and to do their will upon it. . . .

Those who follow modern Christianity say that we have revived the customs of ancient heathenism — the practices of dark ages. Our Christian friends are mistaken, for those were enlightened ages. Abraham lived in one of the most enlightened ages of the world, and so did Noah, and Enoch the seventh from Adam. (JD 10:300, 305-306)

12 June 1864

No man was to be found who could teach repentence and baptism for the remission of sins, with authority to administer in the ordinances, until God commissioned Joseph Smith, and sent him forth with this commandment to the people. Previous to that time, I searched everything pertaining to the churches; I searched high and low to find whether there was any such thing as pure religion upon the earth; I searched for a man that could tell me something of God, of heaven, of angels and of eternal life. I believed in God the Father, and in Jesus Christ, but I could not believe that the Church of Christ was upon the earth. . . .

Some may regret that our first parents sinned. This is nonsense. If we had been there, and they had not sinned, we should have sinned. I will not blame Adam or Eve, why? Because it was necessary that sin should enter into the world; no man could ever understand the principle of exaltation without its opposite; no one could ever receive an exaltation without being acquainted with its opposite. How did Adam and Eve sin? Did they come out in direct opposition to God and to His government? No. But they transgressed a command of the Lord, and through that transgression sin came into the world. The Lord knew they would do this, and He had designed that they should. (JD 10:311, 12)

17 July 1864

Let us so live that we can save ourselves. I cannot save you. I can tell you how to save yourselves but you must do the will of God. I have enjoyed the privilege of preaching to the people at times when a stream of revelation has been poured out that would furnish knowledge to save every son and daughter of Adam if they had believed. But when they began to manifest a spirit of opposition and have rejected the teachings of the Spirit, I have said I am not compelled to make you believe the truth. (JD 10:317)

31 July 1864

In my remarks this afternoon I wish to address strangers, as well as the Saints; and I desire, with all my heart, that I may have the words of truth to give them, to each one as he may need, that all may be profited.

I present myself before this congregation as a teacher of the way of life and salvation, and I seek unto the Lord day by day for strength and wisdom to enable me to magnify my high and holy calling, to the end that those who believe my testimony may be saved in the presence of the Father and the Son; and that those who cannot abide the law which prepares mankind to enter into the celestial kingdom, may be prepared for just as high a kingdom and glory as they can abide.

There exist in the minds of men throughout the world a great variety of ideas and notions in regard to the character of the Supreme Being, yet all believe in a Supreme ruling power which is invisible to them, which does not speak to them, whose dwelling place, as some suppose, is beyond the most distant stars, and, as others suppose, is everywhere; having, as some suppose, a corporeal form, and, as others suppose, being without form.

All people have their national and individual capacities, desires, faith, pursuits, habits, manners, customs, etc. We, like others, think that our religion is the best religion upon the earth. All have the privilege of worshipping the sun, moon, or stars, if they please;

to imagine to themselves a Supreme Being existing in any form their imaginations may create, or in no form at all. Others are as enthusiastic in their faith and religious doctrine, as we are. I doubt not that those we call heathen are as sincere in their heathenish worship as we are in ours. The Christian world of the 19th century acknowledge the Old and New Testaments as the standard of their religion, yet it would be difficult to imagine a greater variety of views, notions and beliefs, in regard to the Supreme Being, than exist among the Christians of the present day.

The foundation of the religion we have embraced, and are trying to practice, is based upon new revelations. To learn the true religion is to learn and understand its Author.

The Latter-day Saints differ from their Christian brethren who do not belong to the Latter-day Church, and we have, we consider, as good a right to differ from them as they have to differ from us. They say that our religion is not orthodox, is of short standing, and unpopular; that makes no difference with us. We are one in our belief of a Supreme Being, while they widely differ upon this vital point; and after ages of controversy upon it, still making more uncertain the possibility of their becoming united, they are content to say "great is the mystery of Godliness, God made manifest in the flesh,"and there they leave it.

Moses represents God as saying "Let us make man in our image, after our likeness," "So God created man in his own image, in the image of God created he him; male and female created he them." Are we willing, in our faith to subscribe to those statements? Are we willing to let the truth of heaven speak in plainness, and have its full influence over our minds? A few more quotations of Scripture upon this point will answer my present purpose. "Philip saith unto him, Lord, show us the Father, and it sufficeth us. "Jesus saith unto him, have I been so long a time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, show us the Father?" "In whom the God of this world hath blinded the minds of them which believe not, lest

the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." "Who being the brightness of the glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." From these Scriptures you can at once understand there is a resemblance between the Father and the Son in the person of the Savior, who possessed all the qualifications of a perfect man.

We Latter-day Saints believe that God is our Father, according to the declaration of the Prophets and Apostles; and we are his offspring and that He has made of one flesh and blood all the inhabitants of the earth, no matter whether they be white, black, red, yellow, or coppercolored. We believe in a God who has eyes to see, ears to hear, indeed every member and sense of his body well developed as a perfect man. Is there any harm in believing this? If we do not take this view of the Great Author of our existence, what view shall we take of him? Shall we try to view Him as a shapeless, passionless, measureless entity? Shall we consider the Being in whose image we were made, an unorganized element of some kind, floating in the immensity of space, without mind, plan, or purpose?

God is considered to be everywhere present at the same moment; and the Psalmist says "whither shall I flee from thy presence?" He is present with all his creations through his influence, through his government, spirit and power, but he himself is a personage of tabernacle, and we are made after his likeness.

It was said here this morning that the Gospel maketh those who receive it of one heart and of one mind; they become of one heart and of one mind as to the principles of the Gospel so far as they are revealed, but when men speculate upon principles or doctrines, and undertake to develop what they have no knowledge of, then they may differ widely, the Latter-day Saints as well as others. The principles which have been revealed to us from the heavens bring this people to the standard of truth; it is that which makes them one. The proof of this is before us — Latter-day Saints, you

are my witnesses.

In regard to the character of the Deity, our faith is different from that of our former religious associates; but we leave the world to judge, every man for himself, whether we are right or whether they are right, at the same time pleading with them to lay aside their prejudices, and weigh matters in the scale of justice, that they may correctly judge of right and wrong and know the difference between truth and error. (JD 10:318-20)

6 November 1864

There is a peculiar trait in the character of the Kingdom of God, that is diverse from all other kingdoms that have, do, or will exist; and the king we have enlisted to serve is different from all other kings; for he wishes all those over whom he reigns, to share with him the glory of his Kingdom. He is our elder brother, and we are children of the same Great Father. "And, if children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together," when "he hath made us kings and priests unto God, and his Father." The king whom we serve, has promised to make all who overcome the world, the flesh and the devil, kings like unto himself. What king, besides the Lord of glory, has made such a promise to his subjects? Not only will the faithful and worthy subjects of the Kingdom of God, become kings: but more; each one will become a king of kings, and lord of lords.

A few words in explanation of this may not be amiss. When the Holy Priesthood, which is after the order of the Son of God, is upon the earth, and its organizations, ordinances, gospel, powers, authorities and blessings, are enjoyed by the children of men; then by means of sealing powers and keys, and an everlasting covenant, the sons of men become the sons of God by regeneration, and are entitled, every man in his order, to the privileges, exaltations, principalities and powers, kingdoms and thrones, which are held and enjoyed, by the Great Father of our race; and all these are obtained

through the law of natural increase, and the saving of that which the Father puts in our power.

"Three years previous to the death of Adam, he called Seth, Enos, and Methuselah, who were all High Priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Arch-angel. And the Lord administered comfort unto Adam, and said unto him; I have set thee to be at the head — a multitude of nations shall come of thee, and thou art a prince over them forever." So, in like manner, every faithful son of God, becomes, as it were, Adam to the race that springs from his loins, when they are embraced in the covenants and blessings of the Holy Priesthood; and in the lapse of eternity, and in the progress of eternal lives, every true son of God becomes a king of kings, and a lord of lords, and it may also be said of him as it was written of Jesus Christ, "Of the increase of his government and peace there shall be no end."

When death ends the reign of an earthly King, he is stripped of his regal power, which gives place to the habiliments of the tomb; and another wears the crown he wore, sits upon the throne he occupied, and rules over the kingdom he ruled. Not so with the sons of God, when they are crowned and receive their kingdoms; for they have embraced the everlasting Gospel, and have been regenerated, and sanctified through its institutions, purified through the grave, and raised again by the power of the resurrection, to newness of life, as it is written, "but is now made manifest, by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality, to light through the Gospel." We have not yet received our kingdoms, neither will we, until we have finished our work on the earth, passed through the ordeals, are brought up by the power of the resurrection, and are crowned with glory and eternal lives. Then he that has overcome and is found worthy, will be made a king of kings, and lord of lords over his own posterity,

or in other words: A father of fathers. This latter rendering, is more strictly in accordance with the original text. . . .

Hear it, ye Elders of Israel, and ye mothers in Israel, and ye daughters of Israel, there is nothing but death, and hell, and the grave, outside of this Kingdom . . . .

I know that we are but a handful of people — Jacob is small, but who can contend with the God of Jacob? He is "a man of war," and "the prince of peace," "I am that I am," no matter who, "I am fully able, to handle the nations of men just as I please." The Lord whom we serve, exalts and debases men and nations at his pleasure, making one great, and another small, bringing some into note, and burying others in the oblivion of forgetfulness, to subserve his purposes, and comsummate his great designs. (JD 10:354-55, 57)

8 January 1865

I am more and more convinced of the inability of man to receive intelligence to any great amount at any one time. Some have an understanding of what they commit to the keeping of their memories, while others commit to repeat again, and that is the end of it. Some can remember things for years that have been told them, and still not understand what was told them; while others can receive more into their understandings, and retain more in their memories, than others can, and still not be qualified to repeat that which they can remember and understand. Why I made these remarks is, because that I see around me, and feel within me, the defects which are occasioned by the weakness which is in man through the fall. I would not, however, say that a person entirely free from the effects of the fall of man could learn knowledge to any great amount at one time, through he might be able to learn more than a man would who is under the influence of the fall. . . .

I will now say a few words relating to the subject which was presented to the people this morning. Inquiries were made by the speaker, why we have not seen God; why we are subject to sin; why we are in this fallen world? I will briefly answer these queries.

If our Father and God should be disposed to walk through one of these aisles, we should not know him from one of the congregation. You would see a man, and that is all you would know about him; you would merely know Him as a stranger from some neighboring city or country. This is the character of Him whom we worship and acknowledge as our Father and God: when He is disposed to visit a house, a neighborhood, or a congregation, He does it at His pleasure; and although He may be seen by mortals in this character, yet no man can see Him in His glory and live. When the Lord sends an angel to visit men, He gives him power and authority to appear to the people as a man, and not as an angel in his glory; for we could not endure the presence even of an angel in his glory. No mortal man has ever seen God in His glory at any time and lived. We may have seen the Lord and angels many times, and did not know it. I will be satisfied with seeing and associating with His children whom I now behold, for there is not a son or daughter of Adam and Eve before me to-day but what is the offspring of that God we worship. He is our Heavenly Father; He is also our God, and the Maker and upholder of all things in heaven and on earth. He sends forth His counsels and extends His providences to all living. He is the Supreme Controller of the universe. At His rebuke the seaa is dried up, and the rivers become a wilderness. He measures the waters in the hollow of His hand, and meteth out heaven with a span, and comprehendeth the dust of the earth in a measure, and weigheth the mountains in scales, and the hills in a balance; the nations to Him are as a drop in a bucket, and He taketh up the isles as a very little thing; the hairs of our heads are numbered by Him, and not a sparrow falleth to the ground without our Father; and He knoweth every thought and intent of the hearts of all living, for He is everywhere present by the power of His Spirit — His minister the Holy Ghost. He is the Father of all, is above all, through all, and in you all; He knoweth all things pertaining to this earth, and He knows all things pertaining to millions of earths like this.

The Lord Jesus Christ might come among us and we would not

know Him; and if he were to come in our midst and speak unto us to-day, we might suppose Him to be one of our returned missionaries; and if He was to make himself known unto us, some might say to Him, as it was said by one of old, "Lord, show us the Father, and it sufficeth us." He would simply say, "He that hath seen me hath seen the Father, and how sayest thou, then, shew us the Father?" It is written of Jesus, that, besides His being the brightness of His Father's glory, He is also "the express image of His person." The knowledge of the character of the Only Begotten of the Father comes to us through the testimomy, not of disinterested witnesses, but of His friends, those who were most especially and deeply interested for their own welfare, and the welfare of their brethren. We have no testimony concerning the Savior's character and works, only from those who were thus interested in His welfare and success, and in the building up of His kingdom. It has been often said, if a disinterested witness would testify that Joseph Smith is a prophet of God, many might believe his testimony; but no person could be believed, by any intelligent person, who would testify to a matter of such importance, and who would still view it as a thing in which he had no interest. But they who are interested, who know the worth of that man and understand the spirit and the power of his mission, and the character of the Being that sent and ordained him, are the proper persons to testify of the truth of his mission, and they are the most interested of any living upon the earth. So is was with those who bore witness of the Savior, and of His mission on the earth.

If Jesus should veil His glory and appear before you as a man, and witness of himself as being the image of his Father, would you believe that he was really Jesus Christ and that he told you the truth? And if you believed His words, would you not wonder exceedingly to hear that our Father and God is an organized being after the fashion of man's organization in every respect? Such, however, is the case. One of the prophets describes the Father of us all, saying, "I beheld till the thrones were cast down, and the Ancient of days

did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame," etc. The prophet further says, "thousand thousands ministered unto him, and ten thousand times ten thousand stood before him," etc. Again, "and, behold, one like the Son of Man came with the clouds of heaven and came to the Ancient of days, and they brought him near before him." Now, who is this Ancient of days? You may answer this question at your pleasure, I have already told the people. But the Savior would answer the question as to the appearance of the Father of us all, by saying, "Look at me, for I am the very express image of my Father." Then if the Father is precisely like his Son Jesus Christ, where is the man here in the flesh that is precisely like the Savior? We have not seen Him in person, but there are men on the earth who have seen Him in vision. As to whether the Savior has got a body or not is no question with those who possess the gift and power of the Holy Ghost, and are endowed with the Holy Ghost, and are endowed with the Holy Priesthood; they know that he was a man in the flesh, and is now a man in the heavens; He was a man subject to sin, to temptation, and to weaknesses; but He is now a man that is above all this — a man in perfection.

And what shall we say of our Heavenly Father? He is also a man in perfection, and the father of the man Jesus Christ, and the father of our spirits; He lives far above the influence and power of sin, and holds in his hands the destinies of all. We have not seen the person of the Father, neither have we seen that of the Son; but we have seen the children of the Father, and the brethren of the Savior, who are in every way like them in physical appearance and organization. Although mankind of the same color look alike, yet there exist expressions of the features by which one person can be distinguished from another. The human family all resemble one another in the main characteristics of humanity, and all resemble the Savior who died for us; and could we see him in the flesh, as he appeared to the ancients, we should very likely find that some men are more like him than others in feature and form, as we often see

men who are more like Joseph Smith than others are. God is our Father, Jesus Christ is our Elder Brother, and we are all brethren, and of one family, and our Heavenly Father is subjecting us to sin, misery, pain, and death for the exquisite enjoyment of an exaltation. This will answer my mind for the present with regard to the character of our Father and our God, and with regard to our Savior.

The reason of our being made subject to sin and misery, pain, woe, and death, is, that we may become acquainted with the opposites of happiness and pleasure. The absence of light brings darkness, and darkness an appreciation of light; pain an appreciation of ease and comfort; and ignorance, falsehood, folly, and sin, in comparison with wisdom, knowledge, righteousness, and truth, make the latter the more desirable to mankind. Facts are made apparent to the human mind by their opposites. We find ourselves surrounded in this mortality by an almost endless combination of opposites, through which we must pass to gain experience and information to fit us for an eternal progression. Those who are enlightened by the spirit of truth, have no difficulty in seeing the propriety and the benefit to us of this state of things. Like heavenly beings, we are endowed with the power of free volition; for God has given to mankind their agency, making them amenable to him for their sins, and entitling them to blessings and rewards for the good they do, and according to their faith in him. It is the wish of our Heavenly Father to bring all his children back into his presence. The spirits of all the human family dwelt with him before they took tabernacles of flesh and became subject to the fall and to sin. He is their spiritual Father, and has sent them here to be clothed with flesh, and to be subject, with their tabernacles, to the ills that afflict fallen humanity. When they have proved themselves faithful in all things, and worthy before Him, they can then have the privilege of returning again to his presence, with their bodies, to dwell in the abodes of the blessed. If man could have been made perfect, in his double capacity of body and spirit, without passing through the ordeals of mortality, there would have been no necessity of our coming into this state of trial

and suffering. Could the Lord have glorified his children in spirit, without a body like his own, he no doubt would have done so.

We read that there is nothing impossible with God. In a broad sense there is not; but in another sense there are things he never attempted and never will. He will not exalt a spirit to thrones, to immortality, and eternal lives, unless that spirit is first clothed in mortal flesh, and with it, passes through a mortal probation, and overcomes the world, the flesh, and the devil through the atonement made by Jesus Christ and the power of the Gospel. . . .

I cannot on the present occasion say all that I would on these matters. The riches of eternity and the marrow of life are embraced in them; they are full of life to all who desire life, they will increase life to those who live, and give life to those who seem to have no life. It is as easy to understand these principles when the mind is opened by the Spirit of the Almighty, as it is to understand one of the simple lessons in the child's first reader. . . . I would exhort my brethren to read the Scriptures, and seek earnestly for the Spirit of the Almighty to understand them; and this great subject, at which I have merely glanced, will appear to them in all its simplicity and grandeur. Let each man so live that he may know these things for himself, and be always ready to give a reason of the hope within him to all who may ask it. (JD 11:39-43)

18 June 1865

The gospel of life and salvation has again been committed to the children of men, and we are made the happy partakers of its blessings, and my sincere desire is that all may improve upon the words of life which have been revealed from the heavens in our day. It is written, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." All nations, tribes and communities of men worship something, it may be a stump, a stock, a tree, a stone, a figure moulded in brass, iron, silver, or gold, or some living creature, or the sun, the moon, the stars, or the god of the wind and other elements, and while

worshiping gods which they can see and handle, there dwells within them a crude and undefined impression of a great Supreme and universal Ruler whom they seek to represent and worship in gods made with their own hands; but where he is located, what his shape and dimensions and what his qualifications are they know not. The Apostle Paul found the city of the Athenians wholly given to idolatry; and they called him a "babbler," because he preached unto them Jesus and the resurrection. He disputed in the synagogue with the Jews and with the devout persons, and in the market daily with them who met with him; and standing, in the midst of Mars-hill, he said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, `To the Unknown God.' Whom, therefore, ye ignorantly worship, Him declare I unto you."

The Athenians knew not what to worship, and it seems they were willing to worship a god unknown to them, very likely under the impression that he might be the true God, whom they had tried to represent no doubt in various ways.

Wherever the human family dwell upon the face of the earth, whether they are savage or civilized, there is a desire implanted within them to worship a great, Supreme Ruler, and not knowing Him, they suppose that through offering worship and sacrifice to their idols they can conciliate his anger which they think they see manifested in the thunder, in the lightning, in the storm, in the floods, in the reverses of war, in the hand of death, etc., etc.; thus they try to woo his protection and his blessing for victory over their enemies, and at the termination of this life for a place in the heaven their imaginations have created, or tradition has handed down to them. I have much charity for this portion of the human family called heathens or idolators; they have made images to represent to their eyes a power which they cannot see, and desire to worship a Supreme Being through the figure which they have made.

There is a Power that has organized all things from the crude matter that floats in the immensity of space. He has given form,

motion and life to this material world; has made the great and small lights that bespangle the firmament above; has allotted to them their times and their seasons, and has marked out their spheres. He has caused the air and the waters to teem with life, and covered the hills and plains with creeping things, and has made man to be a ruler over His creations. All these wonders are the works of the Almighty ruler of the universe, in whom we believe and whom we worship. "The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also giveth their light, as they roll upon their wings in their glory, in the midst of the power of God." "Behold all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power."

All people are conscious of the existence of a Supreme Being: they see Him or His power in the sun, in the moon and in the stars, in the storm, in the thunder and in the lightning, in the mighty cataract, in the bursting volcano, or in the powerful and disgusting reptile, etc. He is also described by some as having no form attributes, or power, or in other words, "without body, parts or passions," and, consequently, without power or principle; and there are persons who suppose that He consists entirely of attributes universally diffused. Not knowing God they worship His works that manifest His power and His majesty, or His attributs which manifest His goodness, justice, mercy and truth. According to all that the world has ever learned by the reasearches of philosophers and wise men, according to all revealed by science, philosophy and religion, qualities and attributes depend entirely upon their connection with organized matter for their development and visible manifestation.

Mr. Abner Kneeland, who was a citizen of Boston, and who was put into prison for his belief, in an essay which he wrote, made this broad assertion: "Instead of believing there is no God, I believe that all is God."

We believe in a Deity who is incorporated — who is a Being of tabernacle, through which the great attributes of His nature are

made manifest. It is supposed by a certain celebrated philosopher that the most minute particles of matter which float in space, in the waters, or that exist in the solid earth, particles which defy the most powerful glasses to reveal them to the vision of finite man, possess a portion of divinity, a portion of infinite power, knowledge, goodness and truth, and that these qualities are God, and should be worshipped wherever found. I am an infidel to this doctrine. I know the God in whom I believe, and am wiilling to acknowledge Him before all men. We have persons in this church who have preached and published doctrines on the subject of the Deity which are not true. Elder Orson Pratt has written extensively on the doctrines of this church, and upon this particular doctrine. When he writes and speaks upon subjects with which he is acquainted and understands, he is a very sound reasoner; but when he has written upon matters of which he knows nothing — his own philosophy, which I call vain philosophy — he is wild, uncertain, and contradictory. In all my public administration as a minister of truth, I have never yet been under the necessity of preaching, believing or practising doctrines that are not fully and clearly set forth in the Old and New Testaments, Book of Doctrine and Covenants, and Book of Mormon.

The Book of Mormon, which we firmly believe to be the word of God to nations that flourished upon this continent many centuries ago, corroborates the testimonies of the writers of the Old and New Testaments, proves these books to be true. They were given to us in weakness, darkness and ignorance; I will, however, give the translators of King James's version of the Bible the credit of performing their labor according to the best of their ability, and I believe they understood the languages in which the Scriptures were originally found as well as any men who now live. I have in my life-time met with persons who would persist in giving different renderings, and make quotations from the dead languages to show their scholarship, and to confuse and darken still more the minds of the people. To all such I have always felt like saying, there is the Bible, if you are capable of giving us a more correct translation of

it than we have, it is your duty to do so. The Old and New Testaments have always answered my purpose as books of reference. Many precious parts have no doubt been taken from them; but the translation which we have, has been translated according to the best knowledge the translators possessed of the languages in which the ancient manuscripts were written, yet as uninspired men they were not qualified to write the things of God.

I believe in one God to us; as it is written, "For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many); but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him," and, "They were called Gods unto whom the word of God came." I believe in a God who has power to exalt and glorify all who believe in Him, and are faithful in serving Him to the end of their lives, for this makes them Gods, even the sons of God, and in this sense also there are Gods many, but to us there is but one God, and one Lord Jesus Christ — one Saviour who came in the meridian of time to redeem the earth and the children of men from the original sin that was committed by our first parents, and bring to pass the restoration of all things through His death and sufferings, open wide to all believers the gates of life and salvation and exaltation to the presence of the Father and the Son to dwell with them for ever more. Numerous are the scriptures which I might bring to bear upon the subject of the personality of God. I shall not take time to quote them on this occasion, but will content myself by quoting two passages in the 1st chapter of Genesis, 26th and 27th verses. "And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

I believe that the declaration made in these two scriptures is literally true. God has made His children like Himself to stand erect,

and has endowed them with intelligence and power and dominion over all His works, and given them the same attributes which He Himself possesses. He created man, as we create our children; for there is no other process of creation in heaven, on the earth, in the earth, or under the earth, or in all the eternities, that is, that were, or that ever will be. As the Apostle Paul has expressed it, "For in Him we live, and move, and have our being." "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device." There exist fixed laws and regulations by which the elements are fashioned to fulfill their destiny in all the varied kingdoms and orders of creation, and this process of creation is from everlasting to everlasting. Jesus Christ is known in the scriptures as the only begotten of the Father, full of grace and truth, and it is written of Him as being the brightness of the Father's glory and the express image of His person. The word image we understand in the same sense as we do the word in the 3rd verse of the 5th chapter of Genesis, "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image." I am quite satisfied to be made aware by the scriptures, and by the Spirit of God, that He is not only the God and Father of Jesus Christ, but is also the Father of our spirits and the Creator of our bodies which bear His image as Seth bore the image of his father Adam. Adam begat many children who bore His image, but Seth is no doubt more particularly mentioned, because he was more like his father than the rest of the family.

We bear the image of our earthly parents in their fallen state, but by obedience to the gospel of salvation, and the renovating influences of the Holy Ghost, and the holy resurrection, we shall put on the image of the heavenly, in beauty, glory, power and goodness. Jesus Christ was so like His Father that on one occasion in answer to a request, "Show us the Father," He said, "He that hath seen me hath seen the Father." The strongest testimony that can be borne to the minds of men is the testimony of the Father concerning the Son, and the testimony of the Son concerning the Father,

by the power of the revelations of the Spirit, which every man who is born of woman possesses more or less, and which if mankind would listen to it, would lead them to the knowledge of God, and ultimately, assisted by the ordinances of the gospel, into His presence. (JD 11:119-23)

13 July 1865

This Earth when it fell went Millions of miles from the presence of God & when it returns back it will go millions of miles from its present position to where it came from. (WWJ)

3 June 1866

It is necessary that men should become acquainted with the laws of God, and the ordinances of His kingdom, and receive of the power of the world to come in order to fit them to become angels of the devil, and that the devil may have full power over them; and these are the only ones who are cut off from every degree of salvation. Jesus said, "now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

He has been lifted up, and He will save every son and daughter of Adam and Eve, except the sons of perdition, in some kingdom where there shall be no more death, no more aches and pains to afflict and torment them . . . . (JD 11:238)

12 August 1866

But the Lord did not get his kingdom in that way. The kingdoms he possesses and rules over are his own progeny. Every man who is faithful and gets a salvation and glory, and becomes a king of kings and Lord of Lords, or a father of fathers, it will be by the increase of his own progeny. Our Father and God rules over his own children. Wherever there is a God in all the eternities possessing a kingdom and glory and power it is by means of his own progeny. I am not going to ask the people whether they believe it or not; and

I do not want Brother Heber to do it either, for it is none of their business. When I tell the truth I do not ask any one's testimony to swear to it. (JD 11:262)

19 August 1866

The man Joseph, the husband of Mary, did not, that we know of, have more than one wife, but Mary the wife of Joseph had another husband. On this account infidels have called the Savior a bastard. This is merely a human opinion upon one of the inscrutable doings of the Almighty. That very babe that was cradled in the manger, was begotten, not by Joseph, the husband of Mary, but by another Being. Do you inquire by whom? He was begotten by God our heavenly Father. This answer may suffice you — you need never inquire more upon that point. Jesus Christ is the only begotten of the Father, and he is the Savior of the world, and full of grace and truth. (JD 11:268)

13 January 1867

The Lord owns the earth; he made it; the gold and the silver, the wheat and the fine flour are his, and the cattle upon a thousand hills are his;" yet he is not going to forsake the holy Gospel or to apostatize therefrom because of that. When Jesus comes to reign King of nations as he now reigns King of Saints, he will not apostatize although the whole world will be at his command; and when the Ancient of Days shall come and sit upon his throne to bring to judgment the vast family of man, he will not apostatize. How contracted in mind and short-sighted we must be to permit the perishable things of this world to swerve us in the least degree from our fidelity to the truth. It shows that we lack knowledge which we should possess. (JD 11:283)

10 Febuary 1867

Will the time ever come that we can commence and organize this people as a family? It will. Do we know how? Yes; what was

lacking in these revelations from Joseph to enable us to do so was revealed to me. Do you think we will ever be one? When we get home to our Father and God will we not wish to be in the family? Will it not be our highest ambition and desire to be reckoned as the sons of the living God, as the daughters of the Almighty, with a right to the household, and the faith that belongs to the household, heirs of the Father, His goods, His wealth, His power, His excellency, His knowledge and wisdom? Ought it not to be our highest ambition to attain to this? How many families do you think there will be then? It is true that we read in the Bible with regard to the twelve tribes of Israel, that they will be gathered together tribe by tribe, and that when they are so gathered they will hear the sentence of the Ancient of Days.

. . . . They will come up tribe by tribe, and the Ancient of Days, He who led Abraham, and talked to Noah, Enoch, Isaac, and Jacob, that very Being will come and judge the twelve tribes of Israel. (JD 11:326, 27)

12 May 1867

President Young said there never was any world created & peopled nor never would be but what would be redeemed by the sheding of the blood of the savior of that world. If we are ever exalted and crowned in the presence of God we shall become saviors of a world which we shall creat & people. I know why the Blood of Jesus was shed, I know why the blood of Joseph & Hiram & others have been shed and the blood of others will be shed it is all to answer a purpose and has its effect Adam made this world and suffered himself to take a body and subject himself to sin that Redemption & Exaltation might come to man. Without descending below all things we cannot ascend above all things. There never will be any change of the gospel of Salvation. It is an Eternal gospel and the same in all worlds and always will be to the endless ages of Eternity. There never was a period but what worlds exhisted & never will be, and they all have the same Gospel & Law of Salvation. (WWJ)

16 June 1867

We are all His children — saint or sinner, it makes no difference. Every son and daughter of Adam and Eve that ever came on this earth is the offspring of that God who lives in the heavens whom we serve and acknowledge. (JD 12:62)

23 June 1867

The gospel is a fountain of truth, and truth is what we are after. We have embraced the truth — namely, the gospel of the son of God. Its first principles are to believe in the Lord Jesus Christ, to repent of our sins, then go down into the waters of baptism for the remission of our sins, and have hands laid upon us for the reception of the Holy Ghost, which will lead us into all truth. If there are any of my friends or enemies here who do not know what "Mormonism" is, I am telling them. We believe in God our Father. This leads me right to another point that I have not much time to talk about. I recollect preaching once in the old bowery with regard to our Father and God, the Being we worship and whom we think so much of. There was a Baptist minister present; he was staying at my house. He was a kind, friendly man, and was on his way to the gold mines. He was sitting beside me. I wanted to leave him in a puzzle. I would not tell him, but brought him right to the point, and there left him. When we got home, said he, "Oh! brother Young, you came right to the point exactly, and I did pray that you might tell us what kind of a being God is." I replied, "I left you in a puzzle on purpose for you to guess it. You have read it frequently, and you can hardly read the Bible at all without reading precisely what kind of a being our Father is." Said he, "I am not aware that I know anything about it." I asked him if he could tell me what kind of a being Adam was. "Oh! Adam was a man like I am." I asked him if he believed in the history of the creation, as given in Genesis by Moses, for if he did he would find that God said to His associates, "Let us go down and make man in our own image and likeness." He believed

the history given by Moses, and had read the passage to which I referred. "Then," said I, "you must believe that Adam was created in the exact image of the Father." He had never thought of that in his life. I told him I had read that many times to Christians and to Christian ministers, but they would not believe what was in the Bible. Says Jesus, "Whosoever has seen me has seen the Father." He is the Being the Latter-day Saints worship; He is a man-God. Can you get a better term than that — a God-man? It is said that Jesus is the only begotten of the Father. It is strange that people cannot understand it, but they cannot unless they are told. How can we know unless we are told, and how can we tell the people unless the Lord tells us to do so? Faith comes by hearing the word of God declared, and this must be declared by those having authority. This character whom we serve is God, the God and Father of our Lord Jesus Christ and the Father of our spirits, if the Apostle tells the truth; if he has not, who can correct him unless they have a revelation from the heavens? I have had a great many ministers tell me that I must understand that spiritually. I have told them that I read and understood it just as it was, and if it was not right, and they could give the correct meaning (which it was impossible for them to do without revelation), they were under condemnation before the Lord if they did not do so. That would stop them.

Our Lord Jesus Christ — the Savior, who has redeemed the world and all things pertaining to it, is the only begotten of the Father pertaining to the flesh. He is our elder brother, and the heir of the family, and as such we worship him. He has tasted death for every man, and has paid the debt contracted by our first parents. What about this? I am not going to tell this, for I have a few more ideas with regard to the Christian world that I wish to lay before you. Why have they wandered so far from the path of truth and rectitude? Because they left the Priesthood and have had no guide, no leader, no means of finding out what is true and what is not true. It is said the Priesthood was taken from the Church, but it is not so, the Church went from the Priesthood . . . .

The devil had truth in his mouth as well as lies when he came to mother Eve. Said he, "If you will eat of the fruit of the tree of knowledge of good and evil, you will see as the gods see." That was just as true as anything that ever was spoken on the face of the earth. She did eat, her eyes were opened, and she saw good and evil. She gave of the fruit to her husband, and he ate too. What would have been the consequences if he had not done so? They would have been separated, and where would we have been? I am glad he did eat. I am glad the fruit was given to mother Eve, that she ate of it, and that her eyes were opened, and that my eyes are opened, that I have tasted the sweet as well as the bitter, and that I understand the difference between good and evil.

. . . . The Lord sent John to ordain Joseph to the Aaronic Priesthood, and when he commenced to baptize people he sent a greater power — Peter, James, and John, who ordained him to the apostleship, which is the highest office pertaining to the Kingdom of God that any man can possess on the face of the earth, for it holds the keys of the Kingdom of Heaven, and has power to dispense the blessings of the kingdom. This priesthood is that which the Christian world do not possess, for they have taken leave of the kingdom and the priesthood. Joseph bestowed this priesthood upon others, and this Church possesses it and its power, which enables us to detect all error, and to know what is true. (JD 12:68-69, 70)

30 June 1867

Now, taking the history of creation as given by Moses, let me ask the question — "Mother Eve, did you not partake of the forbidden fruit, as also did Adam, and thus bring sin and iniquity into the world?" "O, yes," says mother Eve. Then, why cannot you bear the affliction of it? Why not say — "If I was the cause of bringing evil into the world, I will firmly bear all that God puts upon me, and maintain His word and His law, and so work out my salvation with fear and trembling, for it is God working within me." I ask this question of you, mother Eves, every one of you. If you are not

sanctified and prepared, you ought to be sanctifying and preparing yourselves for the blessings in store for you when it will be said of you, this is Eve. Why? Because you are the mother of all living. You might as well prepare first as last. If you wish to be Eves and mothers of human families you ought to bear the burden. But you say this is cruel. No, it is not cruel at all. Is there a passion in man that he cannot subdue for the sake of the gospel of salvation, that he may be crowned with glory, immortality, and eternal lives? Shame on the elder who, if duty calls, cannot go and preach the gospel until he winds up his earthly career and never permit a female to kiss him. I do not wish to say much upon this subject, but I say, woe to you Eves if you proclaim or entertain feelings against this doctrine! (JD 12:97)

4 August 1867

We talk a great deal about our improvements and increase in knowledge. This is a subject for philosophers. There is no question but there is a great deal of knowledge in the world. But how much knowledge have we in proportion to that that does exist in, through and round about the earth, in the starry heavens and in the eternities of the Gods? When we draw this comparison, our knowledge is very limited, and although we hear our Elders talk Sabbath after Sabbath on the principles of the gospel that we have embraced, yet we cannot improve as fast as we would like to. A child of seven or eight years of age when sent to school cannot learn the letters of the alphabet in one day; neither can he learn the English language in one week, month or year, and I will say not in one short lifetime like ours. So it is with regard to learning the principles of the Gospel — the principles of truth and righteousness comprised within the pale of the Gospel.

I want every man and woman here to understand that the Gospel we talk about circumscribes and comprehends the knowledge that is possessed by the Gods, all the holy angels, and I may say the unholy angels; the knowledge, glory, power and excellency, whether it be

good or bad, in time and in eternity. We do not talk much like this do we? When strangers come to our meetings they think, probably, that we do not exhibit any knowledge more than they possess. The fact is, we are endeavoring to commence right.

Suppose, for instance, we want to strike a direct line to the North Pole, and in order to do so we take a compass in which the needle is our of order and does not traverse correctly. It may go five degrees to the east or ten degrees to the west; if we start on the line indicated by this needle, do you suppose we will ever reach the North Pole? Never, we will go past it, and by and by we will swing ourselves from the earth, and by going round a few times we would be left in open space, which would be worse than a ship on the ocean without sail, compass or rudder. This is the case with regard to the religions or what I may call the philosophical systems of the day pertaining to the life we now enjoy and that which is to come. If we start right and we continue in the right path — if we do not know everything today, or even as much as we desire and as other people expect us to know — do you not see it will eventually land us right in the fountain of eternal knowledge, so that we will see as we are seen and know as we are known?

The Gospel of the Son of God that we preach is the system of life and of salvation. The inquiry may arise, where did we get this, how came this people called Latter-day Saints into possession of the true principles of eternal life? Are they not disseminated to all the inhabitants of the earth? I will say they have been, but the inhabitants of the earth have rejected them; consequently, they are left in darkness. Nation after nation, people after people have wandered in darkness and ignorance, and have lived and died without the knowledge of the Gospel. (Asked a blessing on the water.)

On some points, that we may call religious peculiarities, we differ from all the rest of the inhabitants of the earth. How? In this, that we profess to have the fullness of the Gospel of the Son of God that is possessed by no other people that we know of. If our life and conduct as individuals and as a people have witnessed

to God, to angels and to the inhabitants of the earth that we have something different from all the Christian world, it is time for them to reflect seriously on the matter, and not treat us with jealousy and contumely.

If we, for instance, were to go to that portion of the house of Israel who were left on the land of Palestine when the ten tribes marched to the northern country and learn the tenets of their faith, we should find that they do not possess one iota of truth but what is enjoyed by the Latter-day Saints. Where is the proof? I do not know that I will have time to measure and weigh these points on the present occasion, but the proof is right before us. We may ask them the question, "Do you believe in the God of Abraham, Isaac and of Jacob?" So do the Latter-day Saints. If they believe in the God who told Moses to say to Pharaoh that He was a man of war; so do the Saints. I say, O Israel, ancient Israel do you believe in the God who brought the children of Israel out of Egypt with a high hand and an outstretched arm! "Yes," say they; and so do the Latter-day Saints. Have you faith, that if necessary, He would again shower manna from Heaven and send flocks of quails to allay your hunger and cause water to burst from the rock to quench your thirst as He did when the Children of Israel were passing through the Wilderness? Do you believe that He is the God whom Moses followed and by whom he was dictated? "Yes," says the whole house of Israel. Well, that is the very God that we — the Latter-day Saints — are serving. He is our Father. He is the God and Father of our Lord Jesus Christ — whom the tribe of Judah discard, heaping ridicule upon his name. He is the Father of our Spirits, every-one of us, Jew or Gentile, bond or free, white or black. Is that saying too much? Is there any of us who will reject the idea that He is the Father of the spirits of all living? If there is, it is through ignorance. All the varieties in physiognomy and the different shades of color — the tawney and copper colored, the black and white, are His; and if there be any who are not white and delightsome, it is because their sins and iniquities have brought a curse upon them. But our Father and

our God is the Father of the spirits of all living. He is the framer and finisher of our bodies, and He set this machine in motion that has brought forth the whole human family; and He has laid, made and prepared the plan of Salvation for His children that all may be saved who will receive the Gospel. . . .

These few remarks with regard to the house of Israel will satisfy me.

Now, what have the Christians got that the Latter-day Saints have not got. Has the holy Catholic Church got faith in Jesus that we have not got? Not a particle that is true and pure. But as for the ordinances of the House of God, we say, and we say it boldly, and here is the standard of our faith — the Old and New Testament — that the mother church and all her daughters have transgressed the laws, every one of them; they have changed almost every ordinance of the House of God; and not only so, but like the children of Israel in olden days, they have broken the covenants made with the fathers. We are bold to say this and we will take this book — the Bible — in which Jews and Gentiles believe for our standard and proof. . . .

Leaving the mother church, we will go to her children — the other churches of Christendom. And here permit me to politely invite my Christian brethren all over the earth, never to speak evil of their mother. "What do you mean?" say they. I mean, do not speak evil of the church from which you have derived your authority and priesthood. You hear the Protestants crying against and depreciating the character of her who bore them. I would say to all that portion of the Christian world not in communion with the Church of Rome, if you must speak evil of your beloved mother, do it very softly; she is your mother and you are her offspring. It is true that the Greek Chruch does not acknowledge this, and the Protestants more or less deny it, but still if you trace the matter to its source, you will find they derive their authority from the mother church; and she is as good as any of her children.

Yes, I will venture to say that there are just as serious, honest,

virtuous and truthful men and women in the holy Catholic Church as there are in any other on the face of the earth, the Church of Jesus Christ of Latter-day Saints not excepted so far as our truth and honesty as individuals are concerned. But go to each and all of the churches of Christendom and can we find the ordinances of the gospel of Jesus Christ practiced amongst them? We may find a few of them. . . .

Do the Christian world believe in any of the doctrines of the gospel of Christ? They believe in faith in Jesus, and so do we. Many of them believe in strict honesty, so do we. Yet they frequently say, "How dishonest some of you Mormons are!" I acknowledge that some who are called Mormons are dishonest. I am sorry to say so. And then again I should not be sorry for if this gospel gathered none but the good, the words of the Savior would fall to the ground. He said, "The Kingdom of Heaven is like unto a net that was cast into the sea and gathered of every kind." I think we have gathered of all kinds, and this is collateral evidence and security to us that this is the gospel net; and if the world do not acknowledge it now, they will by and by.

We have this gospel, and it behooves us to live according to its precepts. Some are disposed to call us rogues and to say that we are ignorant. I do not care one farthing what the people from one end of the world to the other call me if they will only repent and be baptized for the remission of their sins, receive the Holy Ghost and live according to the dictates of the spirit of Christ. But there are some rogues and some fools, and I would to God that all were foolish enough to believe and obey the gospel and to live it every day of their lives. All who will do this will be saved.

A good deal was said this morning in relation to our organization and possessing a will of our own. Our Father in Heaven has placed within each of our tabernacles the attributes that He, Himself, possesses. He has given to everyone of us — His children — the germ and foundation of all knowledge and wisdom; and we are fashioned, made and framed for the express purpose of exercising

our will that we may become independent and that we may reign, rule and predominate over all things. Brother Heber says that we have not got a will. He meant that we should not let our wills lead us to destruction. We have all a mind, disposition and will, are capable of becoming gods even the sons of God to rule and reign forever and ever. With these wills of ours we will go to the the Master — Him whom we have enlisted to obey as our Teacher, Head and Guide, and from Him we will receive our lessons day by day, and we will fashion our wills and passions accordingly. You and I and every individual will do this sooner or later. In doing this, however, we will each follow the promptings of the spirit within us, and there will be the same diversity as we now behold. (Utah Historical Quarterly 29:66)

25 August 1867

It is very excellent to know and understand the things of God as far as we can, to know and understand His dealings with his children, the purpose and design of the organization of the earth and the peopling of it, and its final redemption. It is very pleasing to contemplate these great subjects, and such mental exercises would be very profitable if we strove at the same time to reduce them to practice. We had a history this morning of the great celebration of the first-marriage that took place on this earth. I have been trying to find an account of the ceremony. I can find nothing more than that the Lord presented the woman to the man, saying this is bone of thy bone, and flesh of thy flesh. I cannot find any account of a ceremony, the Lord gave the woman to the man, this is all the ceremony that I can find. . . .

One of the best men I ever saw in my life, I knew him when a Methodist, and as a Mormon Elder, one of the first Mormon Elders I ever saw, and as good a man as ever lived, yet he did not know enough to have a row of potatoes six feet across, without getting on to a dozen rows. Yet he was a right good preacher, but the Holy Ghost did not teach him how to hoe potatoes and get his living,

because these principles and powers are put in our possession to improve upon and learn without asking the Lord to be our school master. True He learned our parents how to sew up the fig leaves, and then they learned how to make themselves garments of the skins of animals. While brother Orson Pratt was telling you a good deal about this great holy wedding, the first that was ever celebrated, I thought about father Adam; he helped to make the world, to organize this earth, which was organized expressly for him. He is the king and the Lord of this earth; when he came here he came with an understanding that he would do just as you and I do. He would go to sleep and dream for 6 hours. What we call dreaming are the reflections of the mind in sleep that cannot be remembered at all times when in a state of wakefulness. We come to this world, forget the past and commence anew. When the people are prepared to profit by the knowledge which the Lord has revealed there is much to be told them, but I will say this to you, every spirit that is prepared to occupy a body on this earth has been born of parents in heaven, and that which is born of the Spirit is spirit. When father Adam and mother Eve became mortal by eating of the fruits of this earth *they were then prepared [to organize] the mortal tabernacle*, and they were prepared to organize and form living spirits long before that, now they are prepared to form mortal bodies for their spiritual children to dwell in. His former works and experience Adam had forgotten a great deal of, but he once knew it all beforehand.

As to the great wedding brother Orson has been telling us about is nothing more or less than this, Adam's father came to him, saying here is the wife you have had so long, now you are going to have one wife to take with you to yonder earth, and if any of your other wives ever go to an earth to become the mother of all living, to become an Eve, it will be to another earth not to that one. She is called Eve because she is the mother of all living, and she is the queen of that earth. Adam is the Lord of the earth and the father of all living on this earth, as Eve is the mother of all living on this earth. There is much to learn on these matters, and it is pleasant

to know concerning them, yet we should concern ourselves more about this: Will we as Latter-day Saints sanctify ourselves and become one so as to be able to receive the blessings which the Lord has for us. I care little about those theories, we may know and understand many of them but what will it profit us unless we serve God? Nothing at all. (MABY)

17 November 1867

We obey the Lord, Him who is called Jehovah, the Great I

17 November 1867

We obey the Lord, Him who is called Jehovah, the Great I AM, I am a man of war, Eloheim, etc. We are under many obligations to obey Him. How shall we know that we obey Him? There is but one method by which we can know it, and that is by the inspiration of the Spirit of the Lord witnessing unto our spirit that we are His, that we love Him, and that He loves us. It is by the spirit of revelation we know this. We have no witness to ourselves internally, without the spirit of revelation. We have no witness outwardly only by obedience to the ordinances. . . .

When you have labored faithfully for years, you will learn this simple fact — that if your hearts are aright, and you still continue to be obedient, continue to serve God, continue to pray, the spirit of revelation will be in you like a well of water springing up to everlasting life. (JD 12:99, 103)

16 December 1867

At meeting of School of the Prophets, "President Young said Adam was Michael the Archangel & he was the Father of Jesus Christ & was our God & that Joseph taught this Principle." (WWJ)

8 October 1866

I could not do otherwise than to make these corrections. It is important that history should go down to our children divested of

all mistakes as far as possible. My memory with regard to a great many things, especially with regard to things which pertain to the Kingdom of God upon the earth is very retentive, vivid, and quick. On the things of God, on the building up of his kingdom, on the doctrines Joseph taught, or on anything that pertains to the priesthood, I will not lay my memory aside to prefer any man's living. I know how I received the knowledge that I have got. I have seen the time when I first saw Joseph that I had but one prayer and I offered that all the time. And that was that I might be permitted to hear Joseph speak on doctrine and see his mind reach out untrammelled to grasp the deep things of God. But in consequence of the wickedness of the children of men and the consequent inability they possessed to receive heavenly things, he could not impart what was made known to him of the Lord. I was with him several years before I pretended to open my mouth to speak at all, but I would constantly watch him, and if possible learn doctrine and principle beyond that which he expressed. Myself, Brother Kimball and others were with him when he received revelation, and when the first council was organized. My father was the first patriarch in the church. My brother Joseph mooted the question of my father gathering his children together for the purpose of giving them a patriarchal blessing and Joseph ordained him to be a patriarch, and Joseph afterwards received revelation on the subject of ordaining patriarchs. An angel never watched him closer than I did, and that is what has given me the knowledge I have today. I treasure it up and ask the Father in the name of Jesus to help my memory when information is wanted and I have never been at a loss to know what to do concerning the Kingdom of God. (MABY)

17 May 1868

Elders may preach long discourses concerning what took place in the days of Adam, what occurred before the creation, and what will take place thousands of years from now, talking of things which have occurred or that will occur yet, of which they are ignorant,

feeding the people on wind; but that is not my method of teaching. My desire is to teach the people what they should do now, and let the millennium take care of itself. To teach them to serve God and to build up His Kingdom is my mission. (JD 12:228)

10 January 1869

The very reason why I embraced the Gospel is because it contained all truth. Is there anything so startling about this to men and women, intelligent beings, who are fashioned after the very image, and who are the children of our Father and God, whom we worship and who sits enthroned in yonder heavens and who rules, governs and controls all things? I pause upon this; He controls all that He can control. He will not control you and myself in our own agency; but He will control and govern and bring forth the results of our acts, let them be good or evil.

We are the offspring of that Being, each and every one of us, no matter who we are. If we go to the West, East, North or South or to the uttermost parts of the earth, and gather up the human family and bring them here, they are the offspring of that Being we worship as God. (JD 12:324)

4 Febuary 1869

Before me I see a house full of Eves. What a crowd of reflections the word Eve is calculated to bring upt Eve was the name or title conferred upon our first mother, because she was actually to be the mother of all the human beings who should live upon this earth. I am looking upon a congregation designed to be just such beings. (MS 31:267)

11 July 1869

I have had many revelations proving to me that the Old and New Testaments are true. Their doctrines are comprised in the Gospel that we preach, which is the power of God unto salvation to all who believe. . . .

Now I would ask the Christian world a question, and in doing so I do not mean to reflect upon, or cast an insinuation in the least derogatory to, all Christians, or to any who believe in God; but I would ask them, what do you know of God? Take all the divines on the face of the earth and place them in this stand, and beyond the attributes of God they know nothing of *[editorial note: The following statement in brackets belongs at the beginning of this speach*] The first principle of the Gospel is faith in God — faith in a Supreme Being. This is a point that meets the infidel, and is one upon which I have reflected and talked a great deal, and I have come to this conclusion — that good, solid, sound sense teaches me never to judge a matter until I understand it, and infidels should never pass their opinion with regard to the character of a Supreme Being until they know whether there is one or not. If this principle were an article in the creed of the infidel world, I think they would not be quite so sceptical as they are; I think we should not meet with any person who would deny the existence of a Deity. The infidel looks abroad and sees the works of nature, in all their diversity — the mountain piercing the clouds with its snowy peaks, the mighty river, fertilizing, in its course to the sea, the valleys and plains in every direction, the sun in his glory at mid-day, the moon in her silvery splendor, and the myriad organizations from man to the minutest form of insect life, all giving the most irrefutable evidence of a designer and creator of infinite wisdom, skill and power, and yet he says there is no Deity, no Supreme Ruler, but all is the result of blind chance. How preposterous! Now, here is a book called the Bible. It is enclosed in what we call the cover, consisting of boards, paper and leather. Within the covers we see a vast amount of writing — syllables, words and sentences; now if we say there never was a person to compose, write, print or bind this book, but that it is here wholly as the result of chance, we shall only give expression to the faith, if faith it can be called, of those who are termed infidels; in fact this is infidelity. I do not want to say much about it, it is too vain! In my travels and labors I have

met a great many persons who have desired to contend about the principles I taught, though I am happy to say I have passed through the world thus far without a discussion. My grounds have always been, when out preaching, "If you have a truth and I have errors, I will give you ten errors for one truth just as long as we have any to exchange; and if in setting my views before the people you say that any portion of the principles I preach is untrue, you must prove it or be for ever silent; and if I affirm that anything you have to deliver to the people is false, I must prove it or for ever hold my peace." On these grounds I have been free from discussions. So much for infidelity and debating. The Gospel that we preach is the power of God unto salvation; and the first principle of that Gospel is, as I have already said, faith in God, and faith in Jesus Christ His Son our Savior. We must believe that he is the charcter he is represented to be in the holy Scriptures. . . . .* Him; they are entirely ignorant of His person. There is the difference between the various religious sects of the Christian world and the Latter-day Saints. We do know God, and we know Jesus Christ. We understand why Jesus came to the earth; we know the design of the Father in sending him. We also understand the earth, and the nature of the earth, and why God permitted Mother Eve to partake of the forbidden fruit. We should not have been here to-day if she had not; we could never have possessed wisdom and intelligence if she had not done it. It was all in the economy of heaven, and we need not talk about it; it is all right. We should never blame Mother Eve, not the least. I am thankful to God that I know good from evil, the bitter from the sweet, the things of God from the things not of God. When I look at the economy of heaven my heart leaps for joy, and if I had the tongue of an angel, or the tongues of the whole human family combined, I would praise God in the highest for His great wisdom and condescension in suffering the children of men to fall into the very sin into which they have fallen, for He did it that they, like Jesus, might descend below all things and then press forward and rise above all. Our spirits once dwelt in the heavens and were as

pure and holy as the angels; but angels have tabernacles and spirits have none, and they are anxious to take tabernacles and they come to the meanest, lowest and humblest of the human race to obtain one rather than run any risk of not doing so. I have heard that the celebrated Mr. Beecher, of Brooklyn, once said that the greatest misfortune that could ever happen to man was to be born; but I say that the greatest good fortune that ever happened or can happen to human beings is to be born on this earth, for then life and salvation are before them; then they have the privilege of overcoming death, and of walking sin and iniquity under their feet, of incorporating into their daily lives every principle of life and salvation and of dwelling eternally with the Gods. I would hardly dare say this, but Jesus said, "Is it not written in your law, I said, Ye are Gods? If He called them Gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him whom the Father hath sancified, and sent into the world, thou blasphemest, because I said I am the Son of God?" The Apostle Paul has also said, "For as many as are led by the Spirit of God they are the Sons of God." "And if children then heirs, heirs of God and joint heirs with Christ." And all who are faithful to the precepts of the Gospel will see Jesus and be as he is.

I recollect once, not long after we came to the Valley, I think it was in 1851, a Baptist preacher came here; he put up at my house; I kept him while he stayed in the city. He was a gentleman, very kind and very good. I preached one day on the character of the Deity, and when I reached a certain point, a point where he could learn nothing further, I left it. When we reached home he said to me, "Brother Young, why did you not proceed with your discourse? I would have given anything in the world if you had, for I should then have learned your belief with regard to our heavenly Father." I said to him, "Do you believe the Bible?" "O yes," he replied. I then quoted to him the 26th and 27th verses of the 1st chapter of Genesis, in which we find the following words: "And God said let us make man in our image, after our likeness: and let them have

dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His *own* image, in the image of God created He him; male and female created He them."

I also referred to the visit of the Lord to Abraham in which Abraham said, "My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched and wash your feet, and rest your- selves under the tree. And I will fetch a morsel of bread and comfort ye your hearts; after that ye shall pass on." I also referred to where the Lord, talking to Moses, says, "Behold there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen."

All of these passages, said I, to the reverend gentleman, go to prove, if they prove anything at all, that man is made in the image of his Maker, and that he is His exact image, having eye for eye, forehead for forehead, eyebrows for eyebrows, nose for nose, cheekbones for cheekbones, mouth for mouth, chin for chin, ears for ears, precisely like our Father in heaven." "Well," said he, "I have been for twenty-nine years a preacher of the truth, and never thought that man was created in the exact image of his Father; I always had the idea that God was a being without body, parts or passions." He admitted, however, that he had never gained that idea from the Bible. And notwithstanding the Scriptures dwell upon this point with such force and clearness, the idea entertained by this gentleman is that entertained by the Christian world in general. We are told that Jesus was "the express image of his Father's person." Think of itt Was Jesus a man? Yes. Clothed upon as we are? Yes. Did he pass for a man the same as others? He did. When he did not wish to be known he could pass through a crowd, and from house to house, neighborhood to neighborhood, town to town, without

the people knowing who he was. He had this power; and yet he was like other men, having eyes, forehead, nose, eyebrows, mouth, cheekbones and chin like we have, and the Apostle tells us that he was the express image of his Father's person; and if the saying is true, that to know the only true and wise God and Jesus Christ whom He has sent is eternal life, we have eternal life, for we know them. (JD 13:144-46)

8 August 1869

When I reflect upon the duties and responsibilities devolving upon our mothers and sisters, and the influence they wield, I look upon them as the mainspring and soul of our being here. It is true that man is first. Father Adam was placed here as king of the earth, to bring it into subjection. But when Mother Eve came she had a splendid influence over him. A great many have thought it was not very good; I think it was excellent. After she had partaken of the fruit she carried it to her husband, saying, "Husband, a certain character came to me and said if you will eat of this fruit you will find it excellent, and it will make you as Gods, knowing good from evil; and I have tasted it, and I assure you it is excellent." Her influence was so great with Adam that he also partook of it, and his eyes were opened. You know the result — they were both driven from the garden. Before this, however, they were commanded to multiply and replenish the earth and thus fill the measure of their creation. . . .

One thing is very true and we believe it, and that is that a woman is the glory of the man; but she was not made to be worshipped by him. As the Scriptures say, Man is not without the woman, neither is woman without the man in the Lord. Yet woman was not made to be worshipped any more than man was. A man is not made to be worshipped by his family; but he is to be their head, and to be good and upright before them, and to be respected by them. It is his privilege to walk erect, to converse the same as God, in fact he is made in the express image of his Heavenly Father, and he should

honor this position. Yet he is not made to be worshipped, but to be the head and superior, and to be obeyed in all love and kindness, and the woman is to be his helpmeet. (JD 14:102, 106)

11 December 1869

All children born before parents are sealed at the altar will have to be sealed to their parents in order to make them legal heirs. Those who are born after the parents are sealed are legal heirs. Men also will have to be sealed to men until the chain is united from father Adam down to the last saint. This will be the work of the Millenium and Joseph Smith will be the man to attend to it or to dictate it. He will not administer in person, but will receive his resurrected body and will dictate to those who dwell in the flesh and tell what is to be done for he is the last prophet who is called to lay the foundation of the great last dispensation of the fullness of times.

Some have thought it strange what I have said concerning Adam, but the period will come when this people, if faithful, will be willing to adopt Joseph Smith as their Prophet, Seer, Revelator and God but not the father of their spirits, for that was our father Adam. (WWJ)

2 January 1870

". . . if persons neglect to obey the law of God and to walk humbly before Him, darkness will come into their minds and they will be left to believe that which is false and erroneous; their minds will become dim, their eyes will be beclouded and they will be unable to see things as they are. Why? Because they know not the laws of God. . . . I know just as well what to teach this people and just what to say to them and what to do in order to bring them into the celestial kingdom, as I know the road to my office. It is just as plain and easy. The Lord is in our midst. He teaches the people continually. I have never yet preached a sermon and sent it out to the children of men, that they may not call scripture. Let me have the privilege of correcting a sermon, and it is as good scripture as

they deserve. The people have the oracles of God continually. In the days of Joseph, revelation was given and written, and the people were driven from city to city and place to place, until we were led into these mountains. Let this go to the people with "Thus saith the Lord," and if they do not obey it, you will see the chastening hand of the Lord upon them. But if they are plead with, and led along like children, we may come to understand the will of the Lord and he may preserve us as we desire. (DN 2 Febuary 1870, p. 615-616)

20 Febuary 1870

To me it is more rational for an intelligent being to embrace truth, than it is to mix up a little truth with a great deal of error, or to embrace all error and undertake to follow a phantom. Have you embraced truth, Latter-day Saints? Have you anything different from other Christians? Yes. What have you got? You have got a Father in heaven, a system of religion, a plan of salvation, with doctrines and ordinances. . . .

We have a Father; He is in heaven; He has told us to call Him Father; He says that we are His children. Now, excuse me everybody that does not believe in the Bible, or who is inclined not to believe in it, we are so unwise, so shortsighted, so foolish in our imagination that we believe the Bible, we actually believe that God the Father is our heavenly Father, that we are His children; and we believe that Jesus Christ is our elder brother — that he is actually the Son of our Father and that he is the Savior of the world, and was appointed to this before the foundations of this earth were laid. We are just so foolish and short-sighted as to believe all this.

. . . . The people now-a-days profess to be very enlightened and they say, "Don't be so superstitious as to believe the Bible;" and the idea of Jesus being sacrificed for the sins of the world is ridiculed by many. They say, "Oh, don't have any such ideas, be more liberal, be as we are;" and I heard of one man who said he would not believe in, worship, nor acknowledge a God who would commanded a man to sacrifice his only son, as Abraham was called to sacrifice Isaac.

We Latter-day Saints are just so unwise and foolish as to believe that the Lord Almighty required this at the hands of Abraham; and He did not tell Abraham that he would have that ram ready in the bushes. He said, "Have you confidence in me, my son Abraham?" "Yes," said Abraham. "Well, I will prove you. Bring up your son Isaac to Mount Moriah, build an altar there, place the wood on the altar and bind your son and place him on the altar and sacrifice him to me, and this will prove whether you have faith in me or not." The sacrifice was offered and acepted, and the Lord provided a way whereby Isaac could live. We are just so foolish, unwise and shortsighted, and so wanting in philosophy that we actually believe God told Abraham to do this very thing.

Who is that God? He is my Father, He is your Father; we are His offspring. He has planted within each of us the germ of the same intelligence, power, glory and exaltation that He enjoys Himself. This proves that we are a peculiar race. We belong to the highest order of intelligence; and though we, as yet, are very ignorant, we have the privilege of increasing in intelligence, growing, expanding, spreading abroad, gathering, enlarging and gaining, and the more we learn to-day, the better for us, for it does not destroy the knowledge we had yesterday; and when we learn more to-morrow it does not destroy the knowledge of to-day. (JD 13:235-36)

17 April 1870

The human family are enveloped in ignorance, so far as the origin and object of their existence here is concerned. Their ignorance, superstition, darkness and blindness are in the least enlightened by the spirit of truth. They seek to hide themselves in ignorance and blindness rather than learn who they are and the object of their being here. What do the human family know of God or Jesus, or of the words which I have quoted, "If ye love me, keep my commandments?" "Search the Scriptures, for in them ye think ye have eternal life," says Jesus, "and they are they which testify of me." They testify of the Savior, of his doctrines and requirements, and of

the ordinances of his house; the plan of salvation is there portrayed, and any person who follows its dictation may redeem himself from the thraldom of sin, and know, by the Spirit, that Jesus is the Christ. All who will take this course will know by revelation that God is our Father; they will understand the relationship they hold to him and to their fellow-beings. The world may in vain ask the question, "Who are we?" But the Gospel tells us that we are the sons and daughters of that God whom we serve. Some say, "We are the children of Adam and Eve." So we are, and they are the children of our Heavenly Father. We are all the children of Adam and Eve, and they and we are the offspring of Him who dwells in the heavens, the highest Intelligence that dwells anywhere that we have any knowledge of. Here we find ourselves, and when infants, the most helpless, and needing the most care and attention of any creatures that come into being on the face of the earth. Here we find in ourselves the germ and the foundation, the embryo of exaltation, glory, immortality and eternal lives. As we grow up we receive strength, knowledge and wisdom, some more and some less; but only by keeping the commands of the Lord Jesus can we have the privilege of knowing the things pertaining to eternity and our relationship to the heavens.

When I contemplate the effects of keeping the commands of the Lord, and look at the Christian world, I cannot help being struck with the difference of the results which flow from serving God and Satan. I have dwelt, for many years, in the Christian world. I have tried to learn all that they know. But what does it amount to? Nothing. How many chapters, pamphlets, and volumes have been written upon the Holy Ghost, the birth of the Savior, and concerning the being of that God whom we serve? But who knows the truth pertaining to these subjects or to any one of them? Not one. But all who keep the commandments of Jesus have the privilege of gaining a correct understanding of these things. If we draw near to him, he will draw near to us; if we seek him early, we shall find him; if we apply our minds faithfully and diligently, day by day,

to know and understand the mind and will of God, it is as easy as, yes, I will say easier than, it is to know the minds of each other, for to know and understand ourselves and our own being is to know and understand God and His being. . . .

I know that there are a great many in the world who are so wise in their own eyes that they are not disposed to believe the account contained in the Bible of the Creation, of Adam and Eve in the Garden of Eden, the antediluvian world and other things, but we profess to believe, and we do or should believe these things. . . .

Who are we, I ask again? We are the children of the Almighty, of Him who framed this earth and brought it into existence and placed His children upon it, to see what they would do. He gave them their agency and said, "Now, act for yourselves;" and every one does act for himself, for good or evil, for blessings or curses. We all act for ourselves. I am laboring expressly to get back again into the presence of my Father and of my elder brother. (JD 13:311-316)

3 July 1870

Here is the word of inspired men, but you say it does not mean what it says. I believe it means what it says, where it is translated correctly. I believe that inspired men said what they meant, and meant what they said. I believe that Jesus said precisely what he meant, and meant precisely what he said. Do Christians believe this? They say they do, and I have heard ministers of the gospel declare that they believed every word in the Bible was the word of God. I have said to them "you believe more than I do." I believe the words of God are there; I believe the words of the devil are there; I believe that the words of men and the words of angels are there; and that is not all, — I believe that the words of a dumb brute are there. I recollect one of the prophets riding, and prophesying against Israel, and the animal he rode rebuked his madness.

Do you believe all this is the word of God? If you do you certainly believe more than I do. The words of the Lord are the words of the Lord, and the revelations God has given concerning himself

are true. When Moses wrote and said that man was formed precisely in the image of God he wrote the truth. We are the children of our Father, — his offspring, of the same family; we belong to him by birthright, and we are his children and Jesus is our brother. Does the Bible tell all this? Just as plain as words can tell anything. The Christian world do believe "Mormonism," and "Mormonism" is the truth.

"Where is your code, your particular creed," says one. It fills eternity; it is all truth in heaven, on earth or in hell. This is "Mormonism." It embraces every true science and all true philosophy. Is this so? Certainly it is; but vain philosophy is the result of vain conjurations of the brains of men. How often we hear men philosophize about what would have been suppose we had not been here, and suppose the earth had not been made, and suppose Adam had not come into the garden of Eden, and suppose he had not sinned, what would have been the condition of the worldt Always arguing from false premises, and on a false foundation. Facts are facts, and we might as well argue that there is not a railway across this continent to carry the people and goods as to argue that Adam was not in the garden of Eden, that he did not fall, that sin is not in the world or that Jesus is not the Christ. (JD 14:280)

10 July 1870

If the Scriptures are true, it proves that sin is in the world, and the question arises, Is it necessary that sin should be here? What will the Latter-day Saints say? Is it necessary that we should know good from evil? I can answer this to suit myself by saying it is absolutely necessary, for the simple reason that if we had never realized darkness we never could have comprehended the light; if we never tasted anything bitter, but were to eat sweets, the honey and the honeycomb, from the time we come into this world until the time we go out of it, what knowledge could we have of the bitter? This leads me to the decision that every fact that exists in this world is demonstrated by its opposite. If this is the fact — it leads me to the

conclusion that the transgression of our first parents was absolutely necessary, that we might be brought in contact with sin and have the opportunity of knowing good and evil. It may be deemed strange and singular by the Christian world that we should believe such a thing; but the Scriptures inform us, in Genesis iii., 22, that the Lord God said, "Behold, the man has become as one of us, to know good and evil." Are we the sons and daughters of that God whom we serve? We answer we are. Do we expect to be exalted with our Father in heaven? We do. How are we to be exalted? We have sinned and transgressed the law of God. The Christian world and the world of mankind have not only transgressed the laws of God, but they have changed the ordinances and broken every covenant that God has given them. Then I ask, Is there a debt contracted between the Father and his children? There is. Our first parents transgressed the law that was given them in the garden; their eyes were opened. This created the debt. What is the nature of this debt? It is a divine debt. What will pay it? I ask, Is there anything short of a divine sacrifice that can pay this debt? No; there is not.

I say this to gratify myself, and to gratify my brethren and sisters. A divine debt has been contracted by the children, and the Father demands recompense. He says to his children on this earth, who are in sin and transgression, it is impossible for you to pay this debt; I have prepared a sacrifice; I will send my Only Begotten Son to pay this divine debt. Was it necessary then that Jesus should die? Do we understand why he should sacrifice his life: The idea that the Son of God, who never committed sin, should sacrifice his life, is unquestionably preposterous to the minds of many in the Christian world. But the fact exists that the Father, the Divine Father, whom we serve, the God of the Universe, the God and Father of our Lord Jesus Christ, and the Father of our spirits, provided this sacrifice and sent his Son to die for us; and it is also a great fact that the Son came to do the will of the Father, and that he has paid the debt, in fulfilment of the Scripture which says, "He was the Lamb slain from the foundation of the world." Is it so on any other earth? On

every earth. How many earths are there? I observed this morning that you may take the particles of matter composing this earth, and if they could be enumerated there would only be a beginning to the number of the creations of God; and they are continually coming into existence, and undergoing changes and passing through the same experience that we are passing through. Sin is upon every earth that ever was created, and if it was not so, I would like some philosophers to let us know how people can be exalted to become sons of God, and enjoy a fulness of glory with the Redeemer. Consequently every earth has its redeemer, and every earth has its tempter; and every earth, and the people thereof, in their turn and time, receive all that we receive, and pass through all the ordeals that we are passing through. (JD 14:70-72)

25 September 1870

What does the philosophy of the Christian sects, or many of them, not all, teach? "God made the world in six days, out of nothing!" This is very wrong; no child should be taught any such dogma. God never did make a world out of nothing; He never will, He never can! There is no such principle in existence. Worlds are made of crude element which floats, without bounds in the eternities — in the immensity of space; an eternity of matter — no limits to it, in its natural crude state, and the power of the Almighty has this influence and wisdom — when He speaks He is obeyed, and matter comes together and is organized. We take the rock, and the lime from the mountains and burn it and make mortar with lime and sand and lay the foundation of houses, and rear the superstructure with bricks, stones, adobies or lumber. We bring these elements together and organize them according to our pleasure. We should teach our children that God has so organized the earth from the rude, rough native element. It is true that some believe that it never was created! Well, all right then! It is here anyhow; they cannot dispute the fact that the earth is here, no matter how long it has stood!

This calls to my mind some circumstances of our trip. We had

Major Powell with us on some portions of our journey South. He is now preparing to explore more of the Colorado. He was engaged in this undertaking last year; then he went on his own responsibility. This year he has received a little aid from Congress. One evening while sitting by the camp fire, said I, "Major, how long will it take light to come from the nearest fixed star to the earth? Some of our astronomers say thirty thousand years." Said he, "O dear! thirty thousand years will not do it, it will take as many millions of years." Well, that opened up conversation, and I do not know but I might have indulged in a little of my boyism. In our journeyings we came to some petrified trees lying on the ground; they were broken to pieces. Some had very fine quartz between the bark and wood, very finely formed, beautifully crystallized, perfect diamond shaped. Said I, "Major, how came these here?" Well, he did not know when they were brought, or how they had become petrified; they had certainly, according to his opinion, come from some other country, for no such trees grow here now. In our travels we came to one place where there had been a slide of rocks, and there was a perfect bed of oyster shells in the rock — perfect rock. Said I, "Major, how long has it taken for these shells to become petrified?" He philosophised a little upon it, when I said, "Look here, you and I both know that there are springs of water that will petrify things of this kind in a short time, and that petrified human bodies have been exhumed which, it was known, had not been buried very many years, and how do you know that it has required a hundred and fifty million of years to bring about what we now behold? It may only have required eighteen years!" I recollect a circumstance bearing on this question, which occurred in the State of New York, which I will relate. A certain lady had been laboring under disease, pain and sorrow for eighteen years, her sufferings and the nature and character of her affliction baffling the skill of the best physicians; after suffering for the space of time I have mentioned she died, and, for the cause of science, was opened by the surgeons, when a petrified child was taken from her. That was near Utica, in the State

of New York. How long did it take to bring about this petrifaction? Certainly not millions of years as some of the philosophers talk about. All that can be said of such things is that they are phenomena, or freaks of nature, for which the knowledge and science of man cannot account.

Since I parted company with Major Powell I have heard another story, which will furnish another problem for the geologists to solve. A short time since a piece of petrified bacon was found on the trail of Colonel Fremont, and there is no question but it was left where found by his party when exploring in the Rocky Mountains. It is petrified, having become perfect rock. We all know that it is not half a million years since Colonel Fremont and his party went through this region of country. It is impossible for man to tell the cause of certain freaks of nature unless it is revealed to him by divine wisdom, unless his eyes are open to understand the invisible things of God; for the ways of God and His dealings are very different from the ways and dealings of the children of men. Yet there is nothing done only on the science of true philosophy if we did but understand the facts. If we cannot define the power by which these things are done it is not our prerogative to dispute the effects, for they are before us. These and kindred topics give rise to much speculation on the part of the scientific; but it is for me to wait until their causes are made known from the proper source. It is very sure that there is no such thing in existence as a piece of wood being turned to stone without the action of elements upon it; and though we do not understand the combination, nature, and action of those elements, we can see their results. . . .

Believe the Scriptures as they are. I have met with a great many gentlemen who refer to the dead languages for the proper interpretation of the Scriptures' which, to my mind, is folly, and absurd in the extreme. If I were a divine, and had all the learning which could be bestowed upon a mortal being, and considered that the Bible is translated incorrectly, I should hold myself accountable and responsible to give a correct translation as quickly as time and

opportunity would permit, that all people might know the truth. So I hold every divine, and especially those who preach for hire and divine for money, for they have nothing else to do. I have to raise my own potatoes; but yet I would find time to do this. I say it is an absurdity in the very nature of good sound argument and reason to refer to the dead languages for the true interpretation of the Scriptures. Take the Bible, then, as it is. If it is not translated correctly, wait until it is. It will do for us as it is, consequently we teach the principles it contains to each other and to our children, and endeavor to avoid giving them false ideas with regard to the faith of the Gospel that we believe in.

We believe in our Father, and do not apply this term to a non-entity — to a fancied something that never existed; the application would not be correct. We do not so use language. We use this term to [refer to] a being, and we claim this title as children. He is our Father; He is our God, the Father of our spirits; He is the framer of our bodies, and set the machine in successful operation to bring forth these tabernacles that I now look upon in this building, and all that ever did or ever will live on the face of the whole earth.

This is the doctrine taught by the ancients, taught by the prophets, taught by Jesus, taught by his Apostles, taught by Joseph Smith, taught by those who believe the same doctrine that Joseph Smith believed in — the revelations that God has given in modern times, who believe in that Being after whose image and in whose likeness man was formed, framed and made, precisely like Him that made him. This is the doctrine. To believe that He lives; He is a Being of place, of habitation. He dwells at home; His influence fills immensity to us; His eye is upon all His works, and He sends forth His ministers to administer here and there according to His will and pleasure. He has given His son, according to His good pleasure, to redeem the earth, and all intelligent beings thereon, and all inanimate matter, if there is any such thing; to redeem the whole earth and all pertaining to it, and it is His good pleasure to do it. The reasons why He did it are plain and obvious, though we may not say anything

about them to-day; yet there are reasons for all this, and that that we may call eternal philosophy, God's philosophy, the philosophy of angels — natural philosophy, reasonable philosophy, that that commends itself to the human mind, to the intelligence that man possesses, will explain it. If men understood the religion that we believe in they would receive it; it naturally commends itself to the conscience of every just and righteous person, and none such would refuse it if they understood it. (JD 13:248-50)

6 October 1870

I will give a caution to my brethren, the Elders — never undertake to teach a thing that you do not understand. Such things will come into your minds; but without launching out on such subjects, questions may be asked and answered, and we gain knowledge from each other. There is plenty within the scope of our own brains that, by the assistance of the Spirit of the Lord, will enable us to tell many things — more than the world or even more than the Saints can receive.

Suppose a man should come here and tell you the very nature of our Father Adam — tell precisely how he was organized, his height, his proportions, the extent of his knowledge, tell you the agreement that was entered into, the amount of knowledge that he had to forget to reduce himself to the capacity of a corruptible being! Suppose this could all be told to the congregations of the Saints, what would they know about it? Very little. There may be some minds which could grasp some things pertaining to it, but others could not. The spirit of revelation can reveal these things to the people, but unless they live so as to have the revelations of the Lord Jesus Christ, they will remain a mystery, for there is a vail before the minds of the people, and they cannot be understood. Some of there principles have been taught to the Latter-day Saints, but who can understand them?

Brother Orson Hyde referred to a few who complained about not getting revelations. I will make a statement here that has been

brought against me as a crime, perhaps, or as a fault in my life. Not here, I do not allude to anything of the kind in this place, but in the councils of the nations — that Brigham Young has said "when he sends forth his discourses to the world they may call them Scripture." I say now, when they are copied and approved by me they are as good Scripture as is couched in this Bible, and if you want to read revelation read the sayings of him who knows the mind of God . . . (JD 13:263-64)

30 October 1870

I was acquainted with some of the best reformers that ever walked on the American continent, as good to all appearance as lived. They would say: "We have prayed, we have fasted, we have sought, we have believed, we have had faith that God was about to reveal something from the heavens, but He has not revealed it to us." That was the trouble. They had their way marked out before them, and if the Lord would not walk in that path they would not walk in that path they would not have anything to do with Him, and their conduct proved it. When men say: "O Lord, we are the clay, you are the potter! Fashion, shape and make us, and do with us as seems good in Thy sight, only let us know Thy will, we are here to perform whatever Thou requirest," it makes me think of that second person that came forth in the heavens when the voice went forth: "Who will redeem the earth, who will go forth and make the sacrifice for the earth and all things it contains?" The eldest son said: "Here am I;" but he did not say "send me." But the second one, which was "Lucifer, son of the morning," said, "Lord, here am I, send me, I will redeem every son and daughter of Adam and Eve that lives on the earth, . . .

The whole world of wickedness is opposed to this kingdom; but when they reduce every doctrine and principle that is believed in and preached by the Latter-day Saints, they will not find one iota, I will be as particular as Bro. Carrington was in defining the wisdom and power of man, and I will say there is not the dot of

an i nor the crossing of a t that makes anything against the welfare of the human family for time or eternity; but all for comfort, help, satisfaction, glory and immortality; and all for the glory of God, to be crowned with glory and eternal lives in the presence of the Father and the Son. Every doctrine and principle that is believed in and taught by the Latter-day Saints leads, guides and directs man into the presence of the Father and the Son. May God help us to take that path. Amen. (JD 13:282-83)

13 November 1870

In the infancy of creation the human family commenced down at the bottom of the ladder, and had to make their way upward. How small and frail that commencement looks now; why it is considered almost beneath the notice of the wise of this day to talk of the intelligence of our First Parents. When they waked from their sleep and found themselves in a state of nudity, we are told that they hid themselves, because they were ashamed and mortified and did not wish to expose themselves when the Lord came along. And he picked some fig leaves — what a simple idea! He picked some fig leaves and sewed them together and made aprons of them. I do not know whether he used scissors or His penknife for the cutting out of the garments, or what kind of a needle and thread He used, but he made aprons for the whole human family — Adam and Eve! What a simple idea! It is beneath the notice of the mechanic or artist, or the science of the world now-a-days. Yet simple as it seems now, the Lord had to reveal to our first parents the *modus operandi* of the manufacture of an apron of fig leaves. And when they wanted a little copper made up, after having found the ore, the Lord had to come along and show them how to do it; and how to manufacture the iron. How simple this is! It is beneath the notice of the intelligence and science that are in the world now; the scientific men of the present time say those were the days of ignorance. Yes, that was in the period of the childhood of the human family, in the infancy of the world. But what does it manifest unto us? Why that

there is a Being superior to man, and though we may not know the place where He resides, He has come along occasionally and shown His creatures how to make and work up brass, iron, copper, and in fact has revealed to them everything they know at various stages of their development and progress.

The people of this day think they know more than all who have preceded them — that this is the wisest generation that ever did live on the earth. Perhaps it is in worldly things, and in some of the arts and sciences it may be; but there is no question that many things of great worth known anciently have been lost. Archaeological developments and investigations bring to light facts in the mechanical arts which set at defiance the skill of the world in our day. For instance, where is the mechanic now, who can sharpen copper so that it would shave the beard from a man's face, or chop timber like an axe made of steel? The skill to do that is not in existence now; yet it once was, and many other arts, revealed to man anciently, have been lost through the wickedness of the people.

I want to say a few words about our religion . . . . our traditions are such that it is one of the most difficult things in the world to make men believe that the revealed religion of heaven is a pure science, and all true science in the possession of men now is a part of the religion of heaven and has been revealed from that source. But it is hard to get the people to believe that God is a scientific character, that He lives by science or strict law, that by this He is, and by law He was made what He is; and will remain to all eternity because of His faithful adherence to law. It is a most difficult thing to make the people believe that every art and science and all wisdom comes from Him, and that He is their Author. Our spirits are His: He begot them. We are His children; He set the machine in motion to produce our tabernacles; and when men discard the principle of the existence of a Supreme Being, and treat it with lightness, as Brother Taylor says, they are fools. It is strange that scientific men do not realize that all they know is derived from Him; to suppose, or to foster the idea for one moment, that they are the originators

of the wisdom they possess is folly in the highest! Such men do not know themselves. As for ignoring the principle of the existence of a Supreme Being, I would as soon ignore the idea that this house came into existence without the agency of intelligent beings.

Well, the Latter-day Saints are beginning to comprehend that true religion is a science; and their religion consists of principles, law and order, and they acknowledge God in all things; and the time will come when every knee will bow and every tongue confess to and acknowledge Him, and when they who have lived upon the earth and have spurned the idea of a Supreme Being and of revelations from Him, will fall with shamefacedness and humble themselves before Him, exclaiming, "There is a God! O, God, we once rejected Thee and disbelieved Thy word and set at naught Thy counsels, but now we bow down in shame and we do acknowledge that there is a God, and that Jesus is the Christ." This time will come, most assuredly. We have the faith of the Gospel of the Lord Jesus. It is not a frenzied, frantic idea, like the systems of religion invented by men. We have ceremonies, but there is life in those ceremonies; and our religion has organization, body and soul. The religious systems of men have a kind or organization, and seemingly they will build a body, but they have no soul, and some seem to have a soul without a body, but it is like their god, it cannot be found. . . .

But the Lord is our God and it is He whom we serve; and we say to the whole world that He is a tangible Being. We have a God with ears, eyes, nose, mouth; He can and does speak. He has arms, hands, body, legs and feet; He talks and walks; and we are formed after His likeness. The good book — the Bible, tells us what kind of a character our Heavenly Father is. In the first chapter of Genesis and the 17th verse, speaking of the Lord creating men, it reads as plain as it can read, and He created man in His own image and likeness; and if He created Adam and Eve in His own image, the whole human family are like Him. This same truth is borne out by the Savior. Said he, when talking to his disciples: "He that hath seen me hath seen the Father;" and, "I and my Father are one."

The Scripture says that He, the Lord, came walking in the Temple, with His train; I do not know who they were, unless His wives and children; but at any rate they filled the Temple, and how many there were who could not get into the Temple I cannot say. This is the account given by Isaiah, whether he told the truth or not I leave every body to judge for himself.

The Bible also says the Lord talked with Moses; He talked with the rich and the poor, the noble and the ignoble. He sent His angels, and at last sent His Son, who was in the express image of the Father — His Only Begotten Son, according to the flesh, here on this earth. That is the God we serve and believe in. He is a God of system, order, law, science, and art; a God of knowledge and of power. (JD 13:305-309)

8 April 1871

I wish the world, or any scientific men in it, would detail the error in a people being one; and I will go still further, and say, being one in the Lord, as we are commanded and recommended to be. Even in the wicked world, where there is so much confusion, where is the good that arises from contention and opposition? I have not seen it, and, as I have said, I cannot see the point. But here in Utah that "one man power" is such a terrible thing. I would ask: Who is that man, and where is the power, and what is the power? It is the power of him who brought us into existence, and he is the man who wields it, and he is the Father of us all, and the God and Father of our Lord Jesus Christ. He is the Maker and Possessor of this earth that we inhabit, and is the Producer of all things upon it. Is he one? Yes. Is his trinity one? Yes. Is his organization one? Are the heavens one? Yes. Although we have a short account, in what are called the Scriptures of truth, that on a certain occasion there was a little confusion in heaven. The Lord has revealed something of this in these latter days. What was the result? One-third part of the host of heaven walked out. I do not think the election lasted a great while, if they had two candidates, and it appears they had;

and I do not think they stopped very long at the polls, or were very long counting the votes to find out who would be president or who would not, for they turned them out. (JD 14:92-93)

7 May 1871

I am under obligation to take a course which will sustain life within myself and others, on rational principles, without any special manifestation from God. You can all see this; but some think if they do not receive some special manifestation from God that he has accepted them, they are rejected of him. Do you not all know that you are the sons and daughters of the Almighty? If you do not I will inform you this morning that there is not a man or woman on the earth that is not a son or daughter of Adam and Eve. We all belong to the races which have sprung from father Adam and mother Eve; and every son and daughter of Adam and Eve is a son and daughter of that God we serve, who organized this earth and millions of others, and who holds them in existence by law. (JD 14:111)

14 May 1871

It was observed here just now that we differ from the Christian world in our religious faith and belief; and so we do very materially. I am not astonished that infidelity prevails to a great extent among the inhabitants of the earth, for the religious teachers of the people advance many ideas and notions for truth which are in opposition to and contradict facts demonstrated by science, and which are generally understood. Says the scientific man, "I do not see your religion to be true; I do not understand the law, light, rules, religion, or whatever you call it, which you say God has revealed; it is confusion to me, and if I submit to and embrace your views and theories I must reject the facts which science demonstrates to me." This is the position, and the line of demarcation has been plainly drawn, by those who profess Christianity, between the sciences and revealed religion. You take, for instance, our geologists, and they tell us that this earth has been in existence for thousands

and millions of years. They think, and they have good reason for their faith, that their researches and investigations enables them to demonstrate that this earth has been in existence as long as they assert it has; and they say, "If the Lord, as religionists declare, made the earth out of nothing in six days, six thousand years ago, our studies are all vain; but by what we can learn from nature and the immutable laws vof the Creator as revealed therein, we know that your theories are incorrect and consequently we must reject your religions as false and vain; we must be what you call infidels, with the demonstrated truths of science in our possession; or, rejecting those truths, become enthusiasts in, what you call, Christianity."

In these respects we differ from the Christian world, for our religion will not clash with or contradict the facts of science in any particular. You may take geology, for instance, and it is a true science; not that I would say for a moment that all the conclusions and deductions of its professors are true, but its leading principles are; they are facts — they are eternal; and to assert that the Lord made this earth out of nothing is preposterous and impossible. God never made something out of nothing; it is not in the economy or law by which the worlds were, are, or will exist. There is an eternity before us, and it is full of matter; and if we but understand enough of the Lord and his ways, we would say that he took of this matter and organized this earth from it. How long it has been organized it is not for me to say, and I do not care anything about it. As for the Bible account of the creation we may say that the Lord gave it to Moses, or rather Moses obtained the history and traditions of the fathers, and from these picked out what he considered necessary, and that account has been handed down from age to age, and we have got it, no matter whether it is correct or not, and whether the Lord found the earth empty and void, whether he made it out of nothing or out of the rude elements; or whether he made it in six days or in as many millions of years, is and will remain a matter of speculation in the minds of men unless he give revelation on the subject. If we understood the process of creation there would be no

mystery about it, it would be all reasonable and plain, for there is no mystery except to the ignorant. This we know by what we have learned naturally since we have had a being on the earth. . . .

We differ very much with Christendom in regard to the sciences of religion. Our religion embraces all truth and every fact in existence, no matter whether in heaven, earth, or hell. A fact is a fact, all truth issues forth from the Fountain of truth, and the sciences are facts as far as men have proved them. In talking to a gentleman not long ago, I said, "The Lord is one of the most scientific men that ever lived; you have no idea of the knowledge that he has with regard to the sciences. If you did but know it, every truth that you and all men have acquired a knowledge of through study and research, has come from him — he is the fountain whence all truth and wisdom flow; he is the fountain of all knowledge, and of every true principle that exists in heaven or on earth." The gentleman said that such ideas conflicted with his traditions; but said he, "I like to hear such talk and such principles taught, for we do know, from scientific research and investigation, that certain facts exist in nature which those called Christians discard or throw away; they do not want anything to do with them; they say this has nothing to do with religion; but you talk very different to this." (JD 14:115-17)

21 May 1871

The salvation and redemption wrought out by the Savior is for us — it was purchased for us. The character we have been hearing of is our Savior and Redeemer — the Savior of the whole world of mankind, and of all creatures pertaining to the earth, and the earth itself, for all will be redeemed by the blood of the Son of God. . . . The Father has done all he can do on his part: He has given his only begotten Son; he has sent light into the world; . . .

In my reflections on the Gospel of life and salvation and the theories of the children of men I have contrasted the various beliefs, faiths, ordinances and operations of the people who profess to worship a Supreme Being. Not only the Christians; for I do not

know of any nation on the earth but what has some object which it worships as supreme, and to which it renders adoration. This is the case even with the heathen, although they worship gods which their own hands make. No matter about this, they are ignorant; but that spirit that dwells in the children of men prompts them to worship, adore, to seek after that which will better their condition and make themselves happy. This is the condition of all the inhabitants of the earth, whether Christian or Pagan; although the innate disposition to render homage to some invisible power as the Supreme Ruler is modified and diversified according to their varied traditions. The effects of tradition are as visible among Christians as among heathens; and these traditions, as well as our own superior intelligence, lead us to regard the worship of the heathen as nonsensical, and we may say ridiculous. We can have no faith in this; we see no propriety in bowing down to gods made with our own hands, whether they be gods of gold, silver, wood or stone. This would be folly in the extreme to persons who believe in the New Testament; we say we will worship the Being who has redeemed us, him who created us and all things and who rules and governs all things according to his good pleasure, whether in heaven or on earth. But will we worship according to the directions that He has given? Will we believe the doctrine that Jesus has left on record in the New Testament, or will we believe in something that varies from this?

We see that Christendom is full of religion; in fact the world is full of it, no matter where we go. I have been brought up to believe on the Lord Jesus Christ; I am taught to believe in him. Perhaps if I, my parents before me, and the nation in which I was born and brought up had never heard of his name, I would treat it with as much indifference as the heathen do when they hear of it; and yet if men did but understand the light of Christ that is within them it would prompt them, universally, to adore and admire, we will say, the God of nature — him who has created and formed the earth and all things it contains, including us, who, in the image of our Creator, dwell upon and inhabit it. I say that, did we all understand

this light of Christ, possessed by every human being when born into the world, it would prompt us to worship the God of nature; and did we heed it as we ought we would not be likely to come to the conclusion that there is no personal God.

Among the remarks made here this morning was one worthy the notice of every intelligent being, and that was that if we do not understand the mysteries of the being of our Creator, shall we deny it? Shall we deny the existence of that which we do not understand? If we do, we would want to keep an iron bedstead to measure every person according to our own measurement and dimensions; and if persons were too long we would cut them off, and if too short draw them out. But we should discard this principle, and our motto should be, we will let every one believe as he pleases and follow out the convictions of his own mind, for all are free to choose or refuse; they are free to serve God or to deny him. We have the Scriptures of divine truth, and we are free to believe or deny them. But we shall be brought to judgment before God for all these things, and shall have to give an account to him who has the right to call us to an account for the deeds done in the body. . . .

The revelations of the Lord to his creatures are adapted to the lowest capacity, and they bring life and salvation to all who are willing to receive them. They are so simple that the highminded and those lifted up in their own estimation will say, "I cannot get down so low as that." If they pray, they dare not ask for the things they want. I have known a great many individuals who dare not ask God the Father in the name of Jesus Christ if the doctrine we preach is true. They have a conviction within them that it is true, and they say, "If we ask we shall receive the witness we ask for, and then we shall have no excuse whatever for not obeying it." I have had it said to me, "I am sorry I have learned so much, sorry I have had so much revealed. I wish I was as ignorant as I was a few years ago." What will be the condition of such individuals? Ignorance will be their portion. Let him that is ignorant remain ignorant still. The Gospel will do them no good; . . . When traveling and preaching

I frequently pray the people, in Christ's stead, be ye reconciled to God. I pray you, my hearers, to ask the Father, in the name of Jesus, whether these things be true or not. I cannot pray the Father that he will compel you to know; it would be no use for the Father to compel you to know the truth. All must be willing to ask for and receive it. The fountain is open, truth is ready, its streams are waiting and desirous to come and testify to every individual on the earth who is willing to be taught that Jesus is the Christ, the Gospel is true, God is true, life and salvation are true. . . . God notices this world. He organized it, and brought forth the inhabitants upon it. We are his children, literally, spiritually, naturally, and in every respect. We are the children of our Father; Jesus is our elder brother, ready to save all who will come to him. (JD 14:130-31, 36)

4 June 1871

Our doctrine and practice is, and I have made it mine through life — to receive truth no matter where it comes from. Is there truth in heaven? Yes, it dwells there, it is the foundation of the heavens. Is there truth on earth and beneath the earth? There is. Is there truth in the words of a good man? Yes. In the words of a wicked man? Yes, sometimes; and there is truth in the words of an angel, and in the words of the devil, and when the devil speaks the truth I should have the spirit to discriminate between the truth and the error, and should receive the former and reject the latter. For example, you read in Genesis about the formation of the earth and the creation of Adam and Eve in the Garden. By and by the devil, comes along and tempts Eve, by offering her the fruit of a certain tree, assuring her at the same time that the very day she ate of it her eyes would be open and she would see like the Gods. Did the devil tell the truth? He did. Did he tell a lie? Yes, and how many of them he told to one truth I have not taken pains to examine. (JD 14:160)

11 August 1872

You can read the account given of our first parents. Along came

a certain character and said to Eve — you know women are of tender heart, and he could operate on this tender heart — "The Lord knows that in the day thou eatest thereof thou shalt not surely die, but if thou wilt take of this fruit and eat thereof thine eyes will be opened and thou wilt see as the Gods see;" and he worked upon the tender heart of mother Eve until she partook of the fruit, and her eyes were opened. He told the truth. (JD 15:126)

24 August 1872

As for the doctrine that is promulgated by the sons of Joseph, it is nothing more than any other false religion. We would be very glad to have the privilege of saying that the children of Joseph Smith, Junior, the Prophet of God, were firm in the faith of the Gospel, and following in the footsteps of their father. But what are they doing? Trying to blot out every vestige of the work their father performed on the earth. Their mission is to endeavor to obliterate every particle of his doctrine, his faith and doings. These boys are not following Joseph Smith, but Emma Bideman. . . .

We have not the power in the flesh to creat and bring forth or produce a spirit; but we have the power to produce a temporal body. The germ of this, God has placed within us. And when our spirits receive our bodies, and through our faithfulness we are worthy to be crowned, we will then receive authority to produce both spirit and body. But these keys we cannot receive in the flesh. Herein, brethren, you can perceive that we have not finished, and cannot finish our work, while we live here, no more than Jesus did while he was in the flesh.

We can not receive, while in the flesh, the keys to form and fashion kingdoms and to organize matter, for they are beyond our capacity and calling, beyond this world. In the resurrection, men who have been faithful and diligent in all things in the flesh, have kept their first and second estate, and worthy to be crowned Gods, even the sons of God, will be ordained to organize matter. (JD 15:136, 37)

6 April 1873

It is true that we differ from the Christian world in our faith in regard to these things. Does this prove that we are their enemies? No, it proves that we are their friends. We believe in doctrines that they do not believe in, and we disbelieve in some fanciful ideas that they profess to hold as doctrine. For instance they hold that God is an imaginary being. They can not tell where nor how he lives, nor anything concerning his character, whether he is material or immaterial; but, like many of the most eminent divines, who have spread it through their pages for the people to read, they have come to the conclusion that the centre of God is everywhere and his circumference nowhere — one of the most vain ideas that could be conceived by any intelligent being. Then what is their idea of the soul of man? That it is an immaterial substance. Who ever heard of such a thing? Ask any true philosopher if he can explain the meaning of an "immaterial substance." It is like the centre of a being everywhere and his circumference nowhere, or like being seated on the top of a topless throne. These are self-confounding expressions, and there is no meaning to any of them. We differ from them in our ideas of God. We know that he is a Being — a man — with all the component parts of an intelligent being — head, hair, eyes, ears, nose, mouth, cheek bones, forehead, chin, body, lower limbs; that he eats, drinks, talks, lives and has a being, and has a residence, and his presence fills immensity as far as you and I know. . . . We differ with them in the tenets of our religion, we cannot help it. We would not believe "Mormonism," as it is called, if it were not for one thing. I never would have believed it if it had not been for one simple thing. What do you think that is? It is true. I believed it because of that. What a strange idea! If it had not been true I would not have believed it, but being true I happened to believe it.

Now there is quite a difference between me and the man who stands up to teach the people what he says is the way of life and salvation, and who has transgressed every law that God ever gave,

who has changed every one of the ordinances of his house, and broken every covenant that he has made with the children of men. What do you know, Mr. Divine, about glory, exaltation, happiness and eternal lives? I will answer for him, and say, nothing at all. What do you know about God? Nothing at all. What do you know about his dwelling-place? Nothing at all. What about his person? Nothing at all. Pardon me for making these expressions, but look on this stage which I brought before the congregation — the human family acting and bringing out what they have behind the scenes. What a spectacle it presents!

Are we the enemies of mankind? No, we are their only friends, and we calculate to hang on until we save the last son and daughter of Adam and Eve that can receive salvation. (JD 16:31)

18 May 1873

There has been unbelief since the beginning of the world. Have you not read the sayings of Moses in regard to our mother Eve? She had heard the voice of the Lord and understood it, saying concerning the fruit of a certain tree, "in the day that thou eatest thereof thou shalt surely die." When her husband was in another part of the garden, a certain character came along and commenced to reason with her. "That is very fine fruit: I understand the Lord says you must not partake of it." "Yes, for in the day we eat of it he says we shall die." "Well," says he, "that is not so. You must not believe all that is told you, but think for yourself. Now I will tell you something. If you eat of that fruit your eyes will be opened, and you will see as the Gods." He hands her a little of the fruit, just to try — no matter whether it was an apple, a grape, or what it was — she tastes of it, and does not die, and likes it so well that when Adam comes along she says, "Husband, this fruit is delightful; I have tasted it, and it is desirable to make one wise; take some." "No," says he, "I shall not, the Lord has commanded us not to eat of it." But just as it is with other husbands, she coaxes and persuades, and finally he gives way and partakes of the forbidden fruit. . . .

Who of the Christian divines know anything about the God we serve? I never saw any one, until I met Joseph Smith, who could tell me anything about the character, personality and dwelling-place of God, or anything satisfactory about angels, or the relationship of man to his Maker. Yet I was as diligent as any man need to be to try and find out these things. We know more about God and the heavens than we care to tell. And if we introduce a principle and try to reduce it to the comprehension of the people, there will be some even emong the Latter-day Saints who would be hard to understand. Where is the divine who knows the least thing about that Being who is the Father of our Spirits and the author of our bodies? If we know something about him is there any harm in it? Not a bit. . . .

My testimony is the positive. I know that there are such cities as London, Paris, and New York — from my own experience or from that of others; I know that the sun shines, I know that I exist and have a being, and I testify that there is a God, and that Jesus Christ lives, and that he is the Savior of the world. Have you been to heaven and learned to the contrary? I know that Joseph Smith was a Prophet of God, and that he had many revelations. Who can disprove this testimony? Any one may dispute it, but there is no one in the world who can disprove it. I have had many revelations; I have seen and heard for myself, and know these things are true, and nobody on earth can disprove them. The eye, the ear, the hand, all the senses may be deceived, but the Spirit of God cannot be deceived; and when inspired with that Spirit, the whole man is filled with knowledge, he can see with a spiritual eye, and he knows that which is beyond the power of man to controvert. What I know concerning God, concerning the earth, concerning government, I have received from the heavens, not alone through my natural ability, and I give God the glory and the praise. (JD 16:40-41, 46)

8 June 1873

I wanted to make a few remarks upon the subject touched upon

by my brother, but I shall not have the time. I frequently think, in my meditations, how glad we should be to instruct the world with regard to the things of God, if they would hear, and receive our teachings in good and honest hearts and profit by them. I have been found fault with a great many times for casting reflections upon men of science, and especially upon theologians, because of the little knowledge they possess about man being on the earth, about the earth itself, about our Father in heaven, his Son Jesus Christ, the order of heavenly things, the laws by which angels exist, by which the worlds were created and are held in existence, &c. How pleased we would be to place these things before the people if they would receive them! How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which God revealed to me — namely that Adam is our father and God — I do not know, I do not inquire, I care nothing about it. Our Father Adam helped to make this earth, it was created expressly for him, and after it was made he and his companions came here. He brought one of his wives with him, and she was called Eve, because she was the first woman upon the earth. Our Father Adam is the man who stands at the gate and holds the keys of everlasting life and salvation to all his children who have or who ever will come upon the earth. I have been found fault with by the ministers of religion because I have said that they were ignorant. But I could not find any man on the earth who could tell me this, although it is one of the simplest things in the world, until I met and talked with Joseph Smith. Is it a great mystery that the earth exists? Is it a great mystery, that the world can not solve, that man is on the earth? Yes, it is; but to whom? To the ignorant — those who know nothing about it. It is no mystery to those who understand. Is it a mystery to the Christian world that Jesus is the Son of God, and still the son of man? Yes it is, it is hidden from them, and this fulfils the Scripture — "If our gospel be hid, it is hid to them that are lost," who have no faith, and who pay no attention to the Spirit of God. These things are called mysteries by the people because

they know nothing about them, just like laying hands on the sick. Is it a mystery that fever should be rebuked and the sick healed by the laying on of the hands of a man who is endowed with authority from God and has been ordained to that gift? "Oh yes," say the ignorant, "we know nothing about it." That is true, but where is the mystery? Will the ignorant receive the truth when they hear it? No, they will not, and this is their condemnation, that light has come into the world, and they choose darkness rather than light, because their deeds are evil. That is the fact in the case. What is the mystery about it? They do not understand invisible things. Ask the wicked, "Do you know anything about the laying on of hands?" "Oh yes, such a man" — a man who is wicked in his whole life — "has the art of laying on of hands for curing the tooth-ache, fevers, wounds," &c.; and now, in fulfillment of the words of the ancient prophet, thousands of people seek unto "wizards who peep and mutter," &c., but they will not seek unto the living God. I can say to all the inhabitants of the earth that before what is called spiritualism was ever known in America I told the people that if they would not believe the revelations that God had given he would suffer the devil to give revelations that they — priests and people — would follow after. Where did I declare this? In the cities of New York, Albany, Boston, throughout the United States and in England. Have I seen this fulfilled? I have. I told the people that as true as God lived, if they would not have truth they would have error sent unto them, and they would believe it. What is the mystery of it?

The Christian world read of, and think much about, St. Paul, also St. Peter, the chief of the Apostles. These men were faithful to and magnified the priesthood while on the earth. Now, where will be the mystery, after they have passed through all the ordeals, and have been crowned and exalted, and received their inheritances in the eternal worlds of glory, for them to be sent forth, as the Gods have been for ever and ever, with the command — "Make yourselves an earth, and people it with your own children?" Do you think the starry heavens are going to fall: Do the Christian world

or the heathen world think that all things are going to be wrapped up, consumed, and annihilated in eternal flames? Oh fools, and slow of heart to believe the great things that God has purposed in his own mind!

My brother said that God is as we are. He did not mean those words to be literally understood. He meant simply, that in our organization we have all the properties in embryo in our bodies that our Father has in his, and that literally, morally, socially, by the spirit and by the flesh we are his children. Do you think that God, who holds the eternities in his hands and can do all things at his pleasure, is not capable of sending forth his own children, and forming this flesh for his own offspring? Where is the mystery in this? We say that Father Adam came here and helped to make the earth. Who is he? He is Michael, a great prince, and it was said to him by Eloheim, "Go ye and make an earth." What is the great mystery about it? He came and formed the earth. Geologists tell us that it was here millions of years ago. How do they know? They know nothing about it. But suppose it was here, what of it? Adam found it in a state of chaos, unorganized and incomplete. Philosophers, again, in talking of the development of the products of the earth, for instance, in the vegetable kingdom, say the little fibres grew first, then the larger vegetation. When this preparatory stage was completed then came the various orders of the animal creation; and finally man appeared. No matter whether these notions are true or not, they are more or less speculative. Adam came here and got it up in a shape that would suit him to commence business. What is the great mystery about it? None, that I have seen. The mystery in this, as with miracles, or anything else, is only to those who are ignorant. Father Adam came here, and then they brought his wife. "Well," says one, "Why was Adam called Adam"? He was the first man on the earth, and its framer and maker. He, with the help of his brethren brought it into existence. Then he said, "I want my children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state, I was

faithful, I received my crown and exaltation. I have the privilege of extending my work, and to its increase there will be no end. I want my children that were born to me in the spirit world to come here and take tabernacles of flesh, that their spirits may have a house, a tabernacle or a dwelling place as mine has, and where is the mystery?

Now for mother Eve. The evil principle always has and always will exist. Well, a certain character came along, and said to Mother Eve, "The Lord has told you that you must not do so and so, for if you do you shall surely die. But I tell you that if you do not do this you will never know good from evil, your eyes will never be opened, and you may live on the earth forever and ever, and you will never know what the Gods know." The devil told the truth, what is the mystery about it? He is doing it to-day. He is telling one or two truths and mixing them with a thousand errors to get the people to swallow them. I do not blame Mother Eve, I would not have had her miss eating the forbidden fruit for anything in the world. I would not give a groat if I could not understand light from darkness. I can understand the bitter from the sweet, so can you. Here is intelligence, but bind it up and made machines of its possessors, and where is the glory or exaltation? There is none. They must pass through the same ordeals as the Gods, that they may know good from evil, how to succor the tempted, tried and weak, and how to reach down the hand of mercy to save the falling sinner. The Lord has revealed his gospel and instituted its ordinances that the inhabitants of the earth may be put in possession of eternal life. But few of them, however, will accept it. I have preached it to many thousands of them who are naturally just as honest as I am, but through tradition there is an overwhelming prejudice in their minds which debars them of that liberty I have in my heart. They would be glad to know the ways of God, and to know who Jesus is, and to reap the reward of the faithful, if they had the stamina, I will call it, the independence of mind necessary to embrace the truth, to say, "I know this is true, and if there is no other person on the

face of this earth who will defend it, I will to the last." But this is not in their hearts, it is not in their organization, consequently they do not manifest it. What mystery is there about it? None whatever. What is the mystery in Jesus being the Son of God and at the same time the son of the Virgin Mary? You know what the infidels say about this, but their words are no worse than the practice of many in the Christian world.

I do not want to be found fault with, but if I am it is all the same to me. There is no mystery to me in what God has revealed to me, or in what I have learned, whether it has been through Joseph, an angel, the voice of the Spirit, the Holy Ghost or the Spirit of the Lord; no matter how I have learned a thing, if I understand it perfectly it is no mystery to me. It is like making one of these pulpits, or a house like this. This is no mystery to me, I dictated it, and a great many say it is a great piece of architecture to have a single span, so large as this roof and composed of wood that will sustain itself. But it is no mystery to me. I know the strength of the materials and how to place them together. It is no mystery to me to build a temple or a common house. But you take a gentleman or lady who was never beyond the confines of a densely populated city, who never saw wheat grow, and who never saw cattle in the fields, and it is a great mystery to them to see them. Why? Because they know nothing about them, but it is no mystery to those who know all about such things. Do you think it any mystery to angels to know how the various organizations are brought on earth? Not the least in the world. There is no mystery in all this to the Gods, no mystery in them to the prophets and apostles whom they send, and to whom they reveal them; it is all plain, every day, common sense, just as much so as with anything else in the world — we understand it.

Some may say to me, "Why Brother Brigham, you seem to know it all." I say, Oh no, I know but very little, but I have an eternity of knowledge before me, and I never expect to see the time when I shall cease to learn, never, no never, but I expect to keep on learning for ever and ever, going on from exaltation to exaltation, glory to

glory, power to power, ever pressing forward to greater and higher attainments, as the Gods do. That is an idea that drowns the whole Christian world in a moment. Let them try to entertain it and they are out of sight of land without a ship, and if they had a ship it would have neither sail, rudder nor compass. "What," say they, "God progress?" Now, do not lariet the God that I serve and say that he can not learn any more; I do not believe in such a character. "Why," say they, "does not the Lord know it all?" Well, if he does, he must know an immense amount. No matter about that, the mind of man does not reach that any more than it comprehends the heaven beyond the bounds of time and space in which the Christians expect to sit and sing themselves away to everlasting bliss, and where they say they shall live for ever and for ever.

If we look forward we can actually comprehend a little of the idea that we shall live for ever and ever; but you take a rearsight, and try and contemplate and meditate upon the fact that there never was a beginning and you are lost at once. The present and the future we can comprehend some little about, but the past is all a blank, and it is right and reasonable that it should be so. But if we are faithful in the things of God they will open up, open up, open up, our minds will expand, reach forth and receive more and more, and by and by we can begin to see that the Gods have been for ever and for ever.

Some of our philosophers have tried to reveal the first cause. I would change the position of the whole affair. I would plant my position in the ignorance of man that undertakes to prove or show the existence of a first cause. He had better go to work and prove himself a fool to begin with and then stop, for all his reasonings, arguments and researches with regard to the first cause only prove that he is a fool. Excuse me for this rough expression, perhaps it would be better to say that he comes far short of knowing or understanding himself in the least degree, and his researches are contracted to that degree that he is lost in ignorance of himself. Is this the fact? It is. We can know nothing until we learn it, and when

we come to a knowledge of facts they are no mystery to us. Take one of these native Navajo women down south here into a factory and show her the machinery for weaving blankets, and if she has never seen anything of the kind she would laugh at such nonsence. Says she, "That is not the way to weave blankets, why do you not tie your web up to the limb of a tree, fasten the other end down, and then take a stick and do just so? That will never weave a blanket." By and by she sees the blanket finished, but it is a mystery to her, and she can not understand anything about it, because she has not learned it. It is so with the whole human family.

You will excuse me for detaining you a little longer than usual. I wanted to ask the brethren and sisters if they did not think my brother, Joseph Young, pretty good. He is nearly seventy-seven years of age and had a severe sickness last winter. Do you not think he is pretty hale, and doing pretty well? I think he is. I like to see him here. I know that he has been trying to tell the people with regard to the things of God for fifty years past. If I were to live and learn as I have for forty years past — since I have been in this church — for a thousand years, I should only have just commenced to learn the great lesson of eternity.

I do hope and pray — and I want you to listen how I shape this prayer, instead of praying my Father in heaven in the name of Jesus to make you and me faithful — I pray that we Latter-day Saints may be faithful to the covenants we have entered into with our Heavenly Father and with one another, and to live our holy religion, for we do know how. I need not ask the Father to make us faithful any more than I need ask him to come and sow our wheat for us, not a particle, for we know all about it. Be faithful, do right and live so as to be worthy of life everlasting. Amen. (DN 22:308-309)

31 August 1873

When Father Adam came to assist in organizing the earth out of the crude material that was found, an earth was made upon which the children of men could live. After the earth was prepared Father

Adam came and stayed here, and there was a woman brought to him. Now I am telling you something that many of you know, it has been told to you, and the brethren and sisters should understand it. There was a certain woman brought to Father Adam whose name was Eve, because she was the first woman, and she was given to him to be his wife; I am not disposed to give any farther knowledge concerning her at present. There is no doubt but that he left many companions. The great and glorious doctrine that pertains to this I have not time to dwell upon neither should I at present if I had time. He understood this whole machinery or system before he came to this earth; and I hope my brethren and sisters will profit by what I have told them. (JD 16:167)

31 August 1873

At Paris, Idaho, "President Brigham Young spoke 1 hour & 18 minutes[.] In his remarks he said that a man who did not have but one wife in the resurrection that woman wil not be his but taken frovhim & given to another But he may be saved in the Kingdom of God but be single to all Eternity. Mother Eve was the Daughter of Adam. (WWJ)

23 June 1874

No earthly argument, no earthly reasoning can open the minds of inteligent beings and show them heaveny things;pthat can only be done by the spirit of revelation. I testify this to the Latter-day Saints, and I feel to say God bless you, peace be with you. I have not come here to scold you, or anybody else. I am sometimes very rough in my language to the people, and I give them a rough scolding, but I do not wish any evil to the individual, it is to his wrong acts. If a person does wrong I am for exposing that, and chastening the perpetrator if he persists in it. I want wrong doers to refrain. Now, I say, brother Jacob, teach the things of God. Do not have a doubt about this any more than about baptism, nor say a word against it. How many are there in this Church who are now wavering and

shaking because they have spoken against the ordinances of heaven, and especially against that ordinance which God has revealed for exaltation of the Children of men in celestial marriage? Hold that as sacred as your own soul: if you cannot see the beauty and glory of it, and feel it in your own hearts, say nothing against it. This earth was placed in the hands of Adam and his sons, and he is the Lord of the earth; the male portion of the human family are the lords of the earth, and they are full of wickedness, evil and destruction, and especially in their acts towards the female sex. But God will hold them accountable. (JD 18:249)

19 July 1974

If we could keep constantly in our minds and before us what we really know, what the Lord has taught us, what we have read and what we have received by the whisperings of the Spirit, this would be satisfactory; but many do not retain these things, they pass from them, and when they have passed away doubt ceases their minds, and they are at a loss to determine whether they ever understood anything or not.

In the great providences of God, in bringing forth worlds into existence, as he has this, which worlds are continually coming into existence and passing from one state to another, inhabitants come forth; every living creature that we have any knowledge of God sends forth upon the earth that he frames, there to live and to enjoy, or to endure all that his providences bring forth upon the earth, that they may have an experience, that they may be prepared for another change. These changes are taking place continually, and have been from the beginning. In the vegetable and in the mineral kingdoms, as well as in the animal kingdom, these changes are continually going on. Man comes on to this state of action, and he is continually undergoing a change until the time of his departure. He comes here — he knows not how. We know we are here; but who is it understands how we came, and the design and purpose of our Heavenly Father in sending us here? Here is the mystery to the Christian and

scientific world; they do not understand it. "Would that we could" say the inhabitants of the earth, and especially those who believe on the Lord Jesus Christ. "How glad I should be to know where Jesus lives!" "How glad I should be to know whether I am going to him when I leave this world! But it is a mystery." Why should it be a mystery? Because the curtain is shut down before us, and the vision of our minds is closed up for a trial for us, for us to prove ourselves, and to show whether, while passing through darkness and affliction, in ignorance and with clouds of unbelief over us, after being made acquainted with the things of God, we will persevere and be firm to our faith, and so prove ourselves worthy to receive a glorious resurrection, a change to a more exalted state of being than we can possess and enjoy here on this earth.

We are made expressly to dwell with those who continue to learn, and who receive knowledge on knowledge, wisdom on wisdom; we belong to the family of heaven. I am looking now upon a body of divinity. Every face that I see sheds forth a certain amount of the divinity I worship — my Father in heaven. Here we are, we are God's children, and we are brought forth to give us an experience, that we may know good from evil, light from darkness; that we may know how to serve God; that we may know why and wherefore we should refuse the evil and choose the good. I ask the philosophers — and I think it is probable there are some here to-day — how do you prove facts? By their contrast. How do you know this or that? By its contrast. We know and prove things by their opposite; we understand the evil because the good is present with us, and the Lord sends forth his intelligent children on the face of the earth to prove whether they are worthy to dwell with him in eternity.

How frequently the question arises in the minds of the people — "I wish I knew where I was going!" Can you find out? Well, you will go into the spirit world, where brother Thomas now is. He has now entered upon a higher state of being, that is, his spirit has, than when in this body. "Why cannot I see him? Why cannot I converse with his spirit? I wish I could see my husband or my father and

converse with him!" It is not reasonable that you should, it is not right that you should; perhaps you would miss the very object of your pursuit if you had this privilege, and there would be the same trial of faith to exercise you, not so severe a path of affliction for you to walk in, not so great a battle to fight, nor so great a victory to win, and you would miss the very object you are in pursuit of. It is right just as it is, that this veil should be closed down; that we do not see God, that we do not see angels, that we do not converse with them except through strict obedience to his requirements, and faith in Jesus Christ. When we contemplate the condition of man here upon the earth, and understand that we are brought forth for the express purpose of preparing ourselves through our faithfulness to inherit eternal life, we ask ourselves where we are going, what will be our condition, what will be the nature of our pursuits in a state of being in which we shall possess more vigor and a higher degree of intelligence than we possess here? Shall we have labor? Shall we have enjoyment in our labor? Shall we have any object of pursuit, or shall we sit and sing ourselves away to everlasting bliss? These are questions that arise in the minds of people, and they many times feel anxious to know something about hereafter. What a dark valley and a shadow it is that we call death! To pass from this state of existence as far as the mortal body is concerned, into a state of inanition, how strange it is! How dark this valley is! How mysterious is this road, and we have got to travel it alone. I would like to say to you, my friends and brethren, if we could see things as they are, and as we shall see and understand them, this dark shadow and valley is so trifling that we shall turn round and look upon it and think, when we have crossed it, why this is the greatest advantage of my whole existence, for I have passed from a state of sorrow, grief, mourning, woe, misery, pain, anguish and disappointment into a state of existence, where I can enjoy life to the fullest extent as far as that can be done without a body. My spirit is set free, I thirst no more, I want to sleep no more, I hunger no more, I tire no more, I run, I walk, I labor, I go, I come, I do this, I do that,

whatever is required of me, nothing like pain or weariness, I am full of life, full of vigor, and I enjoy the presence of my heavenly Father, by the power of his Spirit. I want to say to my friends, if you will live your religion, live so as to be full of the faith of God, that the light of eternity will shine upon you, you can see and understand these things for yourselves, that when you close your eyes upon mortality you wake up right in the presence of the Father and the Son if they are disposed to withdraw the vail, they can do as they please with regard to this; but you are in the spirit world and in a state of bliss and happiness, though we may call it Hades or hell. It is the world of spirits, it is where Jesus went, and where all go, both good and bad. The spirits of the living that depart this life go into the world of spirits, and if the Lord withdraws the vail it is much easier for us then to behold the face of our Father who is in heaven than when we are clothed upon with this mortality. I have not time at present to follow these reflections further.

Then we should be encouraged, we should strengthen our faith by our hope, we should seek unto the Lord until our hope is made perfect, that we may have power to bear like Saints all the afflictions we meet with here on the earth. If we do this, when we have crossed the dark valley of the shadow of death it will be so easy to turn round and behold the path that we have walked, wherein we have had the privilege, the same as the Gods, of learning the difference between good and evil.

You recollect that it was said in ancient days, to her that we call Mother, "Your eyes will be opened if you will eat of this fruit, and you will know as the Gods know, good from evil." This probation is given us that we may learn this lesson, and if we are faithful in it we shall learn how to succor those who are tempted and tried as we are, when we have the power to rescue them from the ravages of the enemy.

This earth is our home, it was framed expressly for the habitation of those who are faithful to God, and who prove themselves worthy to inherit the earth when the Lord shall have sanctified, purified

and glorified it and brought it back into his presence, from which it fell far into space. Ask the astronomer how far we are from the nearest of those heavenly bodies that are called the fixed stars. Can he count the miles? It would be a task for him to tell us the distance. When the earth was framed and brought into existence and man was placed upon it, it was near the throne of our Father in heaven. And when man fell — though that was designed in the economy, there was nothing about it mysterious or unknown to the Gods, they understood it all, it was all planned — but when man fell, the earth fell into space, and took up its abode in this planetary system, and the sun became our light. When the Lord said — "Let there be light," there was light, for the earth was brought near the sun that it might reflect upon it so as to give us light by day, and the moon to give us light by night. This is the glory the earth came from, and when it is glorified it will return again unto the presence of the Father, and it will dwell there, and these intelligent beings that I am looking at, if they live worthy of it, will dwell upon this earth.

As for their labor and pursuits in eternity I have not time to talk upon that subject; but we shall have plenty to do. We shall not be idle. We shall go on from one step to another, reaching forth into the eternities until we become like the Gods, and shall be able to frame for ourselves, by the behest and command of the Almighty. All those who are counted worthy to be exalted and to become Gods, even the sons of God, will go forth and have earths and worlds like those who framed this and millions on millions of others. This is our home, built expressly for us by the Father of our spirits, who is the Father, maker, framer and producer of these mortal bodies that we now inherit, and which go back to mother earth. When the spirit leaves them they are lifeless; and when the mother feels life come to her infant it is the spirit entering the body preparatory to the immortal existence. But suppose an accident occurs and the spirit has to leave this body prematurely, what then? All that the physician says is — "it is a still birth," and that is all they know about it; but whether the spirit remains in the body a minute, an hour, a day, a

year, or lives there until the body has reached a good old age, it is certain that the time will come when they will be separated, and the body will return to mother earth, there to sleep upon that mother's bosom. That is all there is about death.

Brother Thomas Williams is no more dead than he was a week ago. His clay is simply dead; and inasmuch as he honored this tabernacle that lies before us, it will take a sleep in the dust, to come forth immortal in the day of the first resurrection.

This will be the case with us all; if we honor our being here. This is our path, and our great object should be to honor our calling here. We have bodies which, in infancy, childhood and youth, are just as pure as the angels, and if we honor these bodies, and preserve them in chastity, purity and holiness, they are just as good as the bodies of those that dwell in endless life, and they will be prepared to come forth in the glorious resurrection, and be crowned with glory, immortality and eternal lives. This is the privilege of all, and the work that the Savior has undertaken is to save all that will come unto him; . . . (JD 17:140-44)

14 May 1876

President Brigham Young arose and said he wished to treat on the philosophy of our holy religion. "God being the author of all Truth, if I speak the truth, I speak the word of the Lord." "Science may shake hands with my religion." He said the Scriptures had been dissected and culled and but little of what was, remains now.

Said, if we are not Christ-like, we are not Christians. The religion taught by Jesus is what we have received, and profess to carry out. "First: have we learned the character of him I believe in? His character seemed natural to Him. He took the divinity of the Father in mortality and sanctified that mortality. Who is the Father? The one that begot his Spirit, begot him in the womb of the Virgin Mary. The Christian world does not know this. It will not receive the Light that has come into the world, but chooses darkness rather than light. This disposition in them is why they are constantly at

war with us".

He said: "Where is Heaven?" He said he had never seen the sectarian priest or preacher that could answer the question.

What are our conceptions of heaven? Even among us we shall find various definitions happiness etc, etc. Shut the people only in this city and let them receive nothing but the truth, throw error over the wall. Take truth, and it will sanctify until all are pure-their flesh is purified until they begin to live on angel's food, until all become pure and holy. See Angels? Yes The Son of Man comes and goes; the Father comes, by thus having overcome and this having taken place here, what place shall we call it? Why Heaven, because that is the only appelation that we know. Is there in the heaven of heavens a Leader? Yes, and we cannot do without one and that being the case, whoever he is may be called God. Joseph said that Adam was our Father and God, and himself, being a leader, he too was their God. If you could see this earth, it is like a mote to some other planets. What is in the sun? Can astronomers tell who lives there? No. It is filled with the glory of the Gods. The fixed stars are glorified worlds, filled with beings who are passing through degrees of perfection; every one of those spheres is a glorified sun and has a Ruler, God. This is simple to understand under the inspiration of God. A man or woman who lives strictly according to divine light reflects that light, so that they eventually become a source of light. Jesus said some were so, but depart from the increasing power of this light and we become like the blind groping for the wall.

Every power for good in man, is of God, is inside of our religion. A scientist has said that science was coming in contact with religion; but it is not so. All true science is ours when it is fully understood. Our minds are limited.

He referred to the doctrine of Plural marriage having been revealed from Heaven. Men who desire to rule with a rod of iron oppose its practice. A man with one wife and one child received a promise because he was righteous, obedient to God's word. Abraham to thy Seed there shall be no end. The children of Abraham are still

increasing and are practically dictating the affairs of the world. I doubt not that Abraham was resurrected together with his wives at the resurrection of Our Savior, and that they and many other righteous ones, are helping the Savior to complete the work which, when prepared, the Saviour will present to His Father. Abraham, however, stays not his work, he begets spiritual beings and sends them to various worlds to continue the work, and there is no end to their creations; first spiritual, then temporal, and then spiritual. Sectarians know nothing about this principle, but it is the eternal course of the Gods. He concluded by invoking the blessing of the Lord to rest upon the people.

At the afternoon meeting Elder L. John Nuttall was first speaker. He referred to his recent sickness and acknowledged the hand of the Lord in his recovery. Speaking of the United Order as being part of the revealed will of the Lord, he had wondered why the members of the Church had not more actively engaged in it.

Our organizations of the United Order are not impregnable to the law as it now stands on the statute books, yet we should not take advantage of this now that the word of the Lord has come to us through His servants. He reasoned on the Un-saintliness of taking such a course. Said he wanted nothing but the United Order and had worked to that end. He made a detailed report of his Ward and its resources. Concluded by saying: "We must work into the United Order sooner or later (President Young "or we will not go in at the Celestial Gate") Brother Nutall remarked: it is the practice of what we preach that will save us. Gave brief report of progress of the Missionaries in Mexico. (Journal History, May 14, 1876)

14 May 1876

Prest Young said I hope to be able to talk to the people so that they can hear me, and that I can give utterance to my fellings. I hope that I will be able to speak to the satisfaction of myself and then I can satisfy the L.D.S. But especially do I wish to satisfy him whom I serve. I shall not bring forth much scripture but I shall make my

own scripture and have been for many years. If you don't believe it I will prove it to you. I will do it by asking some questions. Now if I speak the truth is not it just as much scripture as that which was spoken by Isaiah or Paul, Peter or John. They have gathered up the scraps and have left out 99 of 100 of those sraps and that is called the scriptures aint my scrip worth as much as anyone elses' if it is true? Now I want to save myself as Br Hancock said yesterday so that if I cannot do more I can point- I would sooner be able to point then out of the way and do nothing-a great many times the things that come to my mind is so natural that if I was to stop to think I should conclude I had not got it from the Lord. It is so natural that I think that I have it as we know our own children. Have we learned the character of the Son of God? Yes we know that he is the son of the living God Jesus could not have redeemed this earth had he been begotten of earthly parents. No; he must be begotten of an eternal being. So as to have the power of redemption, if Christ had been a son born of earthly parents he could not have saved us. Who is the father? He is the living God & we know that much more than the christian world. The fault that I find with the people of the world is not that they are in darkness, but that they [will] not receive the light. This is their condemnation that light is come into the world and they have chosen darkness rather than light. This is what I find fault with them for. Now we have learned this. Another thing, Do the Christians know where heaven is? No that simple thing they do not know. I never knew a priest or teacher of any denomination who could tell me. It is where happiness, it is where truth, and God is. If the people of a city are shut up in that city & they throw every error over the wall out of the city & take all truth we will be happy. I don't say that we can be so, but I merely bring it up to show you how it might be. If nobody [were] here but the pure & the holy so they could begin to eat angel's food & they could become purified & the blood leave the body then what name would it have? What would we call it? Why we would call it Heaven because we have no other name to call it. But if we had

a person to lead us-this we must have for the most simple reason that we cannot get along without — that leader would be our God. When we get to a place, sanctified and purified and glorified we have found Heaven (Zion is fled) Joseph said if the people did but know it he was their God. I understood it. When the people of the planets look to see us, if they have glasses powerful enough, and I suppose they do have they will see but a little speck like a speck that we see in the water. Now I apply this to St. George, then if we had a ruler he would be our God, and we are but a small speck on the earth. Astronomers say it is 95 millions of miles from the earth to the sun and its heat is so great us want to get up on high ground (land). Now know that millions of inhabitants dwell there. Our God is a consuming fire. Every fixed star is a sun & it has its people & its God. This is all simple to those who know, who understand it, it is easy to comprehend. By strict obedience to the laws of life to so live that they may become lights to light up the abode so they will have purified bodies of light. The more they (we) give way to their (our) feelings & weaknesses the weaker we become and the light that is in us becomes darkness. Do you think you should live so as to have light? I think so. This is my religion. All true philosophy, every art to bring things to perfection is of God & our religion incorporates it. A great divine said a few years ago that all science or all religion must come in contact & one must go down, he didnt know which, but he thought it would be religion. A great many things the latter day saints have not understood. Celestial Marriage is not fully understood, not even by myself. Some want to increase but they abuse a wife or children. Do they think they will have a great kingdom — they may be mistaken. A man having even one wife, he may have the promise that he shall have seed. Did not Abraham, add the promise & he is increasing till his seed has filled the whole earth (world) & his seed are conducting all the great affairs of the world. This from one and a half tribes. I am a Yankee & I am pretty good at guessing & Abraham was one who was resurrected when Christ arose from the dead. The Savior

came to the father, the Ancient of Days & presents to the father the kingdoms of this world all in a saved condition except the son of perdition & he says here father here they are & I with them. Then he is prepared to go forth & fill up his kingdom & so he goes on. In the creation he placed a man & he called them Adam, including the singular in the plural. So we can go forth increasing to help fill up space & eternity which is beyond the comprehension of man. With power that God gives us, he prepares us to become filled with power that we may overcome. All things first spiritual then temporal — on earth first temporal afterwards spiritual: but what do the Christian world know about this? A powerful Methodist revival preacher said he had traveled said he had moved a swath from Ohio to York. He represented the preacher pulling his ears & weaving around. (L. John Nuttall Papers BYU Library Special Collections)

14 May 1876

At conference again large attendance . . bro. Brigham spoke upon the pilosophy of our religion said that all true science emanated from God. Drew a striking contrast between the religion of men and Revealed will of God to his servants. Said that the Father of Jesus Christs spirit, was the same that begat him in the flesh. Showed that had he been all human He would not have had power to make the atonement and Redeem the world showed that by throwing away evil and error and adopting goodness as truth and through the sanctifying influence of the Holy Ghost we should soon be able to receive visits from angels, and wherever we lived and surroundings would partake of the influence and become Holy even a Heaven. Spoke of the vast creations of God and the millions of worlds that had and would be redeemed Said that the sun was inhabited and God dwelt in the midst of Eternal Burnings. Doubted wheather the angels comprehended the vast infinitude of space. (Charles L. Walker Journal)

14 May 1876

President Brigham Young spoke of what constituted what we called scripture, showing that it was the inspired word of truth, whether spoken and written anciently or today. He discoursed on the family form of government which obtained in all inhabited worlds. He dwelt freely and forcibly on the great work of first peopling this earth, and on what principle the great work of atonement had been wrought out by our Savior Jesus Christ, and then on the subject of the final redemption and glorification of the earth on which we dwelt, till it became to us a Heaven. He spoke of the great want of knowledge of God's person, attributes, Character and purposes, which existed among the so-called Christians. He said he had but one fault to find with the so-called Christian nations, and that fault was that they loved darkness rather than light.

The President occupied the entire morning session, and was greatly blessed of the Lord in freely teaching the people.

President Wells said, testimony had been given in the greatest abundance to the Latter-day Saints. President Young had read to us, this morning, from the Book of life. This favor God had often blessed us with. Trouble was, that those who were called to be Saints were too slow to receive and adopt, in their lives, the lessons of life which were so often sounded in their ears. He referred to the darkness and ignorance of the so-called Christian world. He said that true science and true religion never did conflict, but true science and true religion did conflict with the notions and constructions of those who were uninspired, and who were ignorant of the purposes of heaven. He said the Savior, when on earth, read to the people from the Book of Life, so also did all the holy Prophets and apostles. Just as President Young had done to-day. Such readings were as far in advance of teachings and interpretations of the so-called enlightened and Christian world, as the heavens were higher than the earth. (DEN 9:158)

15 August 1876

When I consider the greatness of the kingdom of God, and the

privilege afforded us of becoming heirs to God our Father, and joint heirs with Jesus Christ our elder brother, and then sense the condition of the Latter-day Saints, I do not wonder that the question was asked of the Savior by his disciples: "Who, then, can be saved?" There are very few of the children of Father Adam and Mother Eve, who will be prepared to go into the Celestial Kingdom. Those who prepare themselves here below, through obedience to the Gospel, receiving through their faithfulness the keys of the Priesthood, and sanctifying themselves through the truth, they are preparing themselves to become the sons of God. If we become the sons of God, we shall be joint heirs with Jesus Christ to all the inheritances that the Father hath prepared for the faithful. But there are few of all the human family that will ever attain to this highest state of glory. (JD 18:212-13)

8 October 1876

First, the philosophy of man upon this earth. This cannot be learned by studying the sciences of mankind, it is only understood by the revelations of God to ourselves. I will give you a part of my own visions upon this matter. Mankind is composed of two distinct elements; the first is a spiritual organization in eternity, the second is a natural organization on this earth, formed out of the material of which this earth is composed. Man is first spiritual, then temporal. As it is written in the revelations of God to man, all things were first created spiritual, and secondly temporal. That is, spirits were begotten, born and educated in the celestial world, and were brought forth by celestial bodies. By tracing this subject a little we might understand how this is brought about. The spirits before inhabiting bodies are as pure and holy as the angels or as the gods, they know no evil. This, their first estate, is the commencement of their experience.

These spirits I shall leave for the present, and refer to our first parents, Adam and Eve, who were found in the Garden of Eden, tempted and overcome by the power of evil, and consequently

subject to evil and sin, which was the penalty of their transgression. They were now prepared, as we are, to form bodies or tabernacles for the reception of pure and holy spirits. . . . As has been said, in consequence of sin, the body is subject to sin, and it requires all the efforts and power that man can exert in order to resist temptation that this pure and holy spirit may bring into subjection the body, so that it may be sanctified by the Gospel or the law of Christ. The inquiring mind will ask, Why is this so? Simply that we may know good from evil; all the facts which you and I understand are by contrast, and all glory, all enjoyment, every happiness and every bliss are known by its opposite. This is the decree, this is the way the heavens are, the way they were, and the way they will continue to be, forever, and forever. . . .

But to return to this organization. We find a pure spirit inhabiting the tabernacle of the creature which is always prompting the individual to good, to virtue, to truth and holiness; all of which emanate from that source of purity from which this spirit came. And here the evil that came through transgression that is in this tabernacle, is waring with this pure spirit, it seeks to overcome it, and is striving with all its power to bring this spirit into subjection, into bondage to the law of sin. This is the warfare which Paul refers to when speaking of the "thorn in the flesh," which is no more or less than the spirit contending against the flesh, and the flesh against the spirit. . . .

Having fought the good fight we then shall be prepared to lay our bodies down to rest to await the morning of the resurrection when they will come forth and be reunited with the spirits, the faithful, as it is said, receiving crowns, glory, immortality and eternal lives, even a fullness with the Father, when Jesus shall present his work to the Father, saying, "Father, here is the work thou gavest me to do." Then will they become gods, even the sons of God; then will they become eternal fathers, eternal mothers, eternal sons and eternal daughters; being eternal in their organization, they go from glory to glory, from power to power; they will never cease to increase and

to multiply world's without end. When they receive their crowns, their dominions, they then will be prepared to frame earth's like unto ours and to people them in the same manner as we have been brought forth by our parents, by our Father and God.

I have often remarked that if the Latter-day Saints and all the world understood the philosophy of their own being, they would bow in humble reverence to him who is the Author of our being and the author of all wisdom and all knowledge known among the children of men. It is very little comparatively that we do know, and but very little we can really comprehend. It is believed that our scientists and philosophers are very far advanced, and that wonderful progress has been made in the nineteenth century; but notwithstanding all the knowledge and power of philosophy which so distinguishes our age, who among our most learned can creat as simple a thing as a spear of grass or the leaf of a tree? No one; this can only be done through the natural process; no one can organize the simplest particle of element independent of the laws of nature. When the philosopher of the age reaches that perfection that one can waft himself to the moon or to the north star, or to any other of the fixed planets, and be there in an instant, in the same manner that Jesus did when he ascended to the Father in heaven and returned to the earth again, then we may begin to think we know a little. When we shall possess the power and knoweldge to cause heavenly planets to take their position, giving them their laws and boundaries which they must obey, and which they cannot pass, then we may begin to feel that we possess a little wisdom and power.

The great and grand secret of salvation, which we should continually seek to understand through our faithfulness, is the continuation of the lives. Those of the Latter-day Saints who will continue to follow after the revelations and commandments of God to do them, who are found to be obedient in all things, continually advancing little by little towards perfection and the knowledge of God, they, when they enter the spirit world and receive their bodies, will be able to advance faster in the things pertaining to the knowledge of

the Gods, and will continue onward and upward until they become Gods, even the sons of God. This I say is the great secret of the hereafter, to continue in the lives forever and forever, which is the greatest of all gifts God has ever bestowed upon his children. We all have it within our reach, we can all attain to this perfected and exalted state if we will embrace its principles and practice them in our every-day life. . . .

Before I embraced this Gospel I had studied the creeds of the Christian world. When I inquired of them with regard to heavenly things, why we came here, and the nature of the relationship we sustained to God and to heavenly beings, could I get any information? No, not the least idea. I once heard one of the leading Elders in the Episcopal Methodist Church undertake to explain to his congregation one of the simplest of things, namely, "What is the soul of man?" After he had labored for two long hours, having exhausted his language, for knowledge he had none, he straightened back in the pulpit and said, "My brethren and sisters, I must come to the conclusion that the soul of man is an immaterial substance." What a pretty thing to look at! Excuse me. As far as the spirit and feeling of many of those people are concerned with regard to morality, and their endeavors to send the Gospel to the heathen nations, it is excellent. . . . But they have not the Gospel, they are in darkness with regard to the plan of salvation, and their teachers are blind guides, totally unable to give the people the living word, the way of life. . . . What is the sin of the ministry and people of the present Christian denominations? It is that light has come to them and they reject it. . . .

If the Latter-day Saints do not desist from running after the things of this world, and begin to reform and do the work the Father has given them to do, they will be found wanting, and they, too, will be swept away and counted as unprofitable servants. (JD 18:257-62)

7 Febuary 1877

works in the Temple being under consideration President Young

was filled with the spirit of God & revelation & said when we got our washings and anointings under the hands of the Prophet Joseph at Nauvoo we had only one room to work in with the exception of a little side room or office where we were washed and anointed had our garments placed upon us and received our New Name. And after he had performed these ceremonies, he gave the Key Words signs, tokens and penalties. Then after we went into the large room over the store in Nauvoo. Joseph divided up the room the best that he could hung up the veil, marked it gave us our instructions as we passed along from one department to another giving us signs, tokens, penalties with the Key words pertaining to those signs and after we had got through. Brother Joseph turned to me (President Brigham Young) and said Brother Brigham this is not arranged right but we have done the best we could under the circumstances in which we are placed, and I wish you to take this matter in hand and organize and systematize all these ceremonies with the signs, tokens penalties and Key words[.] I did so and each time I got something more so that when we went through the Temple at Nauvoo I understood and knew how to place them there. We had our ceremonies pretty correct — In the creation the Gods entered into an agreement about forming this earth. & putting Michael or Adam upon it. These things of which I have been speaking are what are termed the mysteries of godliness but they will enable you to understand the expression of Jesus made while in Jerusalem. This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent. We were once acquainted with the Gods & lived with them but we had the privilige of taking upon us flesh that the spirit might have a house to dwell in. We did so and forgot all and came into the world not recollecting anything of which we had previously learned. We have heard a great deal about Adam and Eve — ow they were formed & some think he was made like an adobie and the Lord breathed into him the breath of life, for we read "from dust thou art and unto dust shalt thou return" Well he was made of the dust of the earth but not of this earth. He was made just the same way you

and I are made but on another earth. Adam was an immortal being when he came on this earth[.] He had lived on an earth similar to ours he had received the Priesthood and the Keys thereof, and had been faithful in all things and gained his resurrection and his exaltation and was crowned with glory immortality and eternal lives and was numbered with the Gods for such he became through his faithfulness. And had begotten all the spirits that was to come to this earth. And Eve our common Mother who is the mother of all living bore those spirits in the celestial world. And when this earth was organized by Elohim, Jehovah & Michael who is Adam our common Father, Adam & Eve had the privilege to continue the work of Progression. Consequently came to this earth and commenced the great work of forming tabernacles for those spirits to dwell in. And when Adam and those that assisted him had completed this Kingdom our earth he came to it, and slept and forgot all and became like an Infant child. It is said by Moses the historian that the Lord caused a deep sleep to come upon Adam and took from his side a rib and formed the woman that Adam called Eve — this should be interpreted that the Man Adam like all other Men had the seed within him to propagate his species, but not the Woman. She conceives the seed but she does not produce it. Consequently she was taken from the side or bowels of her father. This explains the mystery of Mose's dark sayings in regard to Adam and Eve. Adam & Eve when they were placed on this earth were immortal beings with flesh. bones and sinues, but upon partaking of the fruits of the earth while in the garden and cultivating the ground their bodies became changed from immortal to mortal beings with the blood coursing through their veins as the action of life. Adam was not under transgression until after he partook of the forbidden fruit — this was necessary that they might be together that man might be. The woman was found in transgression not the Man — Now in the law of Sacrifice we have the promise of a Savior and man had the privilege and showed forth his obedience by offering of the first fruits of the earth and the firstlings of the flocks — this as a show-

ing that Jesus would come and shed his blood. [Four lines without writing on them.] Father Adam's oldest son (Jesus the Saviour) who is the heir of the family is Father Adams first begotten in the spirit World, who according to the flesh is the only begotten as it is written. In his divinity he having gone back into the spirit world. And came in the spirit to Mary and she conceived for whem Adam and Eve got through with their work in this earth, they did not lay their bodies down in the dust, but returned to the spirit World from whence they came.

I [L. John Nuttall] felt myself much blessed in being permitted to associate with such men and hear such instructions as they savored of life to me — (L. John Nuttall Journal)

25 May 1877

From the first time I saw the Prophet Joseph I never lost a word that came from him concerning the Kingdom. And this is the key of knowledge that I have today; that I did hearken to thz words of Joseph. . . . in my doctrinal teachings I have taught many things not written in any book, ancient or modern, and yet, notwithstanding the many things I have told the people, I have never looked into the Bible, Book of Mormon, D & C or any of our Church works to see whether they agreed with them or not. When I have spoken by the power of God and the Holy Ghost, it is truth, it is scripture, and I have no fears but that it will agree with all that has been revealed in every particular. (DN 6 June 1877)

27 May 1877

I can offer a few of the reflections of my own mind with regard to the discourse of brother Geo. Q. Cannon. I will take his text: "We have a great work to perform." Not that I have time to take up item by item, and explain and give you correct views, so that you can understand all things pertaining to this great work; but I will give a few words, hoping that you are prepared to receive them in good and honest hearts, and digest them by the spirit of revelation,

and understand what I have in my own heart.

The improvement that we are undertaking is not a small labor. It is not the work of a day, or a week, or a month, but the work of a lifetime; and when we end our career here, we hope to leave those behind us on the earth, of our own posterity, who are better calculated to go on with this work, and who will do so until it is completed. What is this work? The improvement of the condition of the human family. This work must continue until the people who live on this earth are prepared to receive our coming Lord, and dwell with the sanctified, and to associate with angels and with our Savior, preparatory to entering into the presence of our heavenly Father.

Now this is the work; and how are we to perform this work is the question which I hope you will be able to understand I wish you had the spirit of revelation. I would delight in the Latter-day Saints living so that the Spirit of God would be within them, so that they could see and understand and judge all these things for themselves.

I will commence by drawing attention to the philosophy of man here upon the earth. We see ourselves here to-day. Here are old, grey-headed men, aged ladies, infants in their mother's arms, and persons in the different conditions and stages of life, with varied looks, feelings, sympathies and passions. We see this variety before us today. But we all commenced at the foot of the hill. We see the infant in its mother's arms. What is this infant here for? What is the design in the creation of this little infant child? It lies here in its mother's arms; it would not resist, in the least, if it were dropped into a caldron of boiling oil; if it were thrown into fire it would not know it until it felt the flames; it might be laid down here, and the wolf might come and lick its face, and it would not know but that its mother was soothing it. You see this foundation, the starting point, the germ of intelligence embodied in this infant, calculated to grow and expand into manhood, then to the capacity of an angel, and so onward to eternal exaltation. But here is the

foundation. Sent to school, the child learns to read, and continues to improve as long as it lives. Is this the end of the knowledge of man? No. It is only the beginning. It is the first stage of all the intelligence that the philosopher in his reflections, taking the starry world before him, and looking into the immensity of the creations of God, can imagine. Here is the first place where we learn, this is the foot of the hill.

Now the object is to improve the minds of the inhabitants of the earth, until we learn what we are here for, and become one before the Lord, that we may rejoice together and be equal. Not to make all poor. No. The whole world is before us. The earth is here, and the fullness thereof is here. It was made for man; and one man was not made to trample his fellowman under his feet, and enjoy all his heart desires, while the thousands suffer. We will take a moral view, a political view, and we see the inequality that exists in the human family. We take the inhabitants of the civilized world, and how many laboring men are there in proportion to the inhabitants? About one to every five that are producers, and the supposition is that ten hours work by the one to three persons in the twenty-four three persons in the twenty-four hours will support the five. It is an unequal condition of mankind. We see servants that labor early and late, and that have not the opportunity of measuring their hours ten in twenty-four. They cannot go to school, nor hardly get clothing to go to meeting in on the Sabbath. I have seen many cases of this kind in Europe, when the young lady would have to take her clothing on a Saturday night and wash it, in order that she might go to meeting on the Sunday with a clean dress on. Who is she laboring for? For those who, many of them, are living in luxury. And, to serve the classes that are living on them, the poor, laboring men and women are toiling, working their lives out to earn that which will keep a little life within them. Is this equality? No! What is going to be done? The Latter-day Saints will never accomplish their mission until this unequality shall cease on the earth.

We say but very little about politics. If we have laws, we should

have good laws, and we should get good men to adjudicate those laws. And if we are at variance with our neighbor, and are in want of better judgment than we have to settle our difficulties, let us call three or twelve men, and leave it to them to decide between us. Adopt this course, and it would save an immense amount of time, and set the lawyer to raising his own potatoes and wheat, instead of gulling the people. The non-producer must live on the products of those who labor. There is no other way. If we all labor a few hours a day, we could then spend the remainder of our time in rest and the improvement of our minds. This would give an opportunity to the children to be educated in the learning of the day, and to possess all the wisdom of man.

But we are to revolutionize the world. Do you think these Latter-day Saints can do it? I do not know. It is the work of the Almighty; and if he sends forth his Spirit to teach the people true principles, we have a right, a moral right, a religious right, to tell the truth to the people without interruption; and men have no business to raise their anger against this people, when we are merely telling the truth to the inhabitants of the earth, and instructing them how they can better their condition.

But we have something more than morality alone to teach the people. What is it? It is how to redeem the human family. In Adam — that is, if we believe this book (the Bible), and believe the history that Moses gave of our first parents, and of the inhabitants of the earth, which indeed we have to depend upon, for we are not in possession of any other history of our first parents, and are consequently obliged to refer to this history — if we believe this, I can say that as in Adam all die, even so in Christ all are made alive. If we can believe Moses and the Apostles, we die in consequence of sin in the conduct of our first parents, in eating that which they were forbidden to eat; that we are shut out and cannot see and understand heavenly beings. We cannot see their faces. We cannot hear their voices. We cannot behold their glory. We are shut out from this. The vail of mortality being dropped between us and the Creator,

something has to be done so that we may return and behold those that are exalted.

There is a difference between the Latter-day Saints and the professed Christian world. Shall I remark on this difference? We teach our children that we are serving a God who has an ear to hear, an eye to see. He has a mouth to speak, a hand to handle. He has a body. He has the component parts of man. He moves in his own sphere. He dwells at his own dwelling place. His presence and his power fill immensity. He has filled the heavens and the earth with his works, and placed man here upon the earth, and brought forth in the latter days his greatest work. It is the greatest work for the salvation of the human family that has been revealed to man since the fall of Adam. I hope you teach this in the Sunday school, that we are serving a God who has a body, parts and passions, and who has feelings, and a fellow-feeling. Well, you startle at this. You have a fellow-feeling. If the Christian world were to hear me declare that our Father in heaven could know and sympathize with this mortality by experience, and has a fellow-feeling, and deals kindly and sympathetically and mercifully with those who are froward, they would be startled. Yet this is our Father. We believe in him. Yes. Ask the Christian world, Do you believe in such a God? No, they say. What kind of a being do you believe in? Such as was described in the inscription which Paul saw written on the altar at Athens, "To the unknown God." "We worship that unknown God." But the God that the Latter-day Saints are worshiping, and that we teach our children to worship, is the God and Father of our Lord Jesus Christ and the Father of our spirits, the author of the existence of our bodies, He who placed them here upon the earth. He gave existence to us all. He gave breath and being to all. And yet man has his agency; this truth we must never lose sight of. We must teach our children that Christ came in the meridian of time; that he suffered and died for the original sin Adam committed in the Garden of Eden, and tasted death for every man. He suffered for every man upon the earth.

This is the character of him whom we receive as our Savior.

We want you to believe in Him, my son, my daughter. Believe in His Father, and that they have compassion upon us, and we should hearken to His counsel. What is required of us as soon as we come to the years of accountability? It is required of us, for it is an institution of heaven, the origin of which you and I cannot tell, for the simple reason that it has no beginning, it is from eternity to eternity — it is required of us to go down into the waters of baptism. Here is a fountain or element typical of the purity of the eternities. Go down into the waters, and there be baptized for the remission of sins, and then have hands laid upon us to confirm us members of the Church of Jesus Christ of Latter-day Saints. Then receive the Spirit of truth, or the Holy Ghost. Then live according to every word that proceeds out of the mouth of God, through those men whom he has appointed here upon the earth, until we are perfect.

If we go and preach the Gospel, men and women of age, youths and children believe our testimony, come forward and desire to receive a remission of their sins by obeying the ordinances of the house of God, that are placed in that house for the express purpose of remitting sins. Then they commence to live moral lives, as becometh those who have embraced the truth, and continue to live by the truth until they are prepared to enter into an exaltation How long will they live here? No matter if they live as long as Methuselah lived, if they commence that moral reform required in their lives. Those who have been in the habit of swearing, swear no more. Never use the name of the Deity without his authority. If we are in the habit of telling that which is not true, learn to speak the truth. If we speak evil of our neighbors, cease to speak evil. Covet not that which is not our own. Keep the Ten Commandments, and then go on until we are perfect, loving our neighbor more than we love ourselves, imparting to all that kind fellow-feeling, that we can take those who are in this poor and stricken condition of life, and raise them, that they may come up and possess the fruits of the earth, and enjoy all that we can enjoy in raiment, food and possessions. Raise our own

horses, our own food, and let every one be a producer, and then we can with a good grace, be consumers. Infringe upon no one. Instead of making any poorer, make all wealthy. . . .

I see a man grow up from the infant stage to be a scholar, and by and by he has an empire, and can give laws to the people, that can equalize them, and bring them to a state of happiness and excellency, and give them all the advantages that man can possess upon the earth, and make every man happy and comfortable. This is the work that we have upon our hands. Teach the people the faith of the Gospel. Teach them what God is, and what his work is, and that there never was a time such as many of our philosophers speak of, who drift back and back, and come to this theory and that theory, and go back, and back to the times when we were all reptiles. When was there a time when there was not a God? But, say they, there must have been a time. Then you declare to me, do you, that there was a time when there was no time. And this is the philosophy of a great many of the scientific in this day. They see the heavens stretched out, but they comprehend them not. And why do they not say, if there was a time when there was no time, there will be a time again when there will be no time. What a condition for man to be in! Can we look onward and upward through the immensity of space, and behold the worlds on worlds that we call stars, and imagine that they will be blotted out forever? What an idea! What a philosophy! Why, it ought to be laughed at by the ignorant, and those who are children in their reflections. A time when there was no God, no eternity! It cannot be possible, and the philosopher who tries to establish such a doctrine cannot possess any correct ideas of his own being. Will there ever be such a time? No. But forever onward and upward. So it is with the religion we have embraced.

Teach the Sunday School children with regard to the heavens, with regard to their faith, with regard to their mortal lives, and reach out to that higher life, far above this, that we may, if we will, enjoy upon the earth. This is the condition of man. This is the road for men to walk in, to be obedient to the principles of eternal truth,

those immortal principles that God has revealed to us.

With regard to the ordinances of God, we may remark that we yield obedience to them because He requires it; and every iota of His requirements has a rational philosophy within it. We do not get up things on a hypothesis. That philosophy reaches to all eternity, and is the philosophy that the Latter-day Saints believe in. Every particle of truth that every person has received is a gift of God. We receive these truths, and go on from glory to glory, from eternal lives to eternal lives, gaining a knowledge of all things, and becoming Gods, even Sons of God. These are the celestial ones. These are they whom the Lord has chosen through their obedience. They have not spurned the truth, when they have heard it. These are they that have not spurned the Gospel, but have acknowledged Jesus and God in their true character; that have acknowledged the angels in their true character. These are they that work for the salvation of the human family.

I say to the Latter-day Saints, all we have to do is to learn of God. Let the liars lie on, and let the swearers swear on, and they will go to perdition. All we have to do is to go onward and upward, and keep the commandments of our Father and God; and He will confound our enemies. It is for you and me to improve our children, and teach them to bring forth the elements here, until we possess all things that are on the earth, and then prepare to possess the things that are in Heaven, and go on from glory to glory, until we are crowned with God the Father.

May the Lord bless you, Amen. (JD 19:45-50)

29 August 1877
Deseret News:

At one minute past four o'clock this afternoon, PRESIDENT Brigham young departed this life, surrounded by his family and intimate friends. This announcement will thrill the whole Territory with grief. We feel the weight of this great loss to the world, and cannot at this moment express in the faintest degree, our deep sense

of the void occasioned by his departure. He was a GREAT MAN in every sense of the term. And he has left a mark upon the age which the future will never efface, but which will grow brighter and broader as the man, his deeds and his sentiments become better known and appreciated.

To the Latter-day Saints he has been for more than thirty — three years a counsellor, a father a friend, a guide, and a tower of strength. To all mankind he has been a prophet and a benefactor . . . (DN 26:488)

2 September 1877

George Q. Cannon:

If there ever is an occasion, brethren and sisters, when words are too feeble to express the emotions of the human heart, it is one like the present. This is a time of mourning, not a time of speaking. Still we would not be doing justice to our feelings, nor to the memory of our great leader, if we did not give some utterance to the feelings that oppress our hearts. . . .

When contemplating the organization of the Church as it is, we can testify to the goodness of our God, and we can feel to accord to him all praise for giving unto us so great and so good and exalted a character as our beloved Brother Brigham, whose remains now lie before us. His value has not been properly estimated by the Latter-day Saints. There are none of us who will not feel this more and more every day in the future. To-day, now that we have lost him, and we can examine our conduct, and the wish will arise that we had been more obedient, more willing to observe his counsels and pay him that respect and reverence which his great qualities as a prophet and leader deserved. . . . The time will come when the Latter-day Saints will appreciate him as one of the greatest prophets that ever lived. I have been much with him. I look upon this association as the greatest privilege of my life, to have heard his counsels and to witness his life as I have. And in contemplating that life, it seems to me perfect: In my eyes and to my feelings he

was as perfect a man as could be in mortality. He certainly never uttered any counsel or gave any instruction or taught any doctrine which I did not endorse with all my heart. . . .

And that we may remember our great earthly leader, and treasure up his teachings, his counsels, and instructions and that we may follow the glorious example he has set us in his devotion to the work, in his self-abnegation in putting away everything that would interfere with the fulfillment and perfect performance of his duties, as Latter-day Saints, is my prayer in the name of Jesus Christ, Amen. (DN 26:489)